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OF

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Πάντα δὲ δοκιμάζετε, τὸ καλὸν κατέχετε.

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Indian Evangelical Review.

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THE

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THE

INDIAN EVANGELICAL REVIEW.

No. XIX.

APRIL, 1878.

Art. I.—STREET-PREACHING.

A Missionary Conference on paper.

THERE is a style of missionary work variously known as "street-preaching," or "bazar-preaching," or "open-" air preaching." It has the sanction of long experience, if not of abundant results. It has been practised in India from the very first days of missionary occupation. The reason for it is simple: The bazars and the streets, says the missionary preacher, swarm with crowds of people; these people will not come to hear me preach; if I put up a church or a chapel they will industriously stay away. So, if they will not come to hear me, I will go to them; if I stand up in the public places to speak, a crowd will gather about me, to the individuals of which I have no other means of access. So the missionary has been forced to the adoption of street-preaching by the unwillingness of the people to enter a place where it is known that the Christian religion is taught.

The disadvantages under which this work must be carried on are evident to every one on the briefest consideration. A chance and unstable audience, few of whom remain from the beginning to the end of the preaching, thus making it impossible to work out and apply any careful train of thought; all the noise and distractions of a crowded street or bazar; the impossibility of gathering the same audience on any two consecutive occasions, with the consequent impossibility of working continuously

on the same minds; the certainty that the "lewd fellows of the "baser sort" will do all that in them lies—and that is apt to be a great deal—to hinder and trouble the speaker,—these are some of the chief difficulties which lie in the way of a street-preacher. Surely, when we think of it, street-preaching is drawing a bow at a venture. Some arrow *may* take effect on some mind; but the chances that on any particular occasion any great effect will be produced must be acknowledged to be exceedingly small.

There are few kinds of work which make greater demands upon the strength and nervous energy of the missionary than street-preaching. No more wearing form of labor can be imagined than this. We have sometimes felt in our own experience that a half-hour's street-preaching was equivalent, in the amount of fatigue that it produced, to a day's work. The missionary who has but little strength to spare, and who wishes to use that little in the most effective way, cannot be blamed for now and then asking himself if this exhausting style of labor promises sufficiently large results to make it his duty to spend himself constantly in it. Could he not produce greater results by using the same amount of strength in some other way? Certainly we should not shun a particular kind of work merely because it is hard and wearying, or because it taxes the patience and makes heavy demands on the nervous capital. We came here to do hard work; yet he is the wise workman who asks how best he can invest the strength he has, and who refrains from one species of work which promises smaller results in order to enter upon another which holds out the prospect of more abundant fruit.

Nor are these the only objections to this time-honored style of missionary work. In a former number of this *Review*[1] will be found an article from the pen of Rev. Mr. Budden, of Almora, entitled *The Apostolicity of Bazar Preaching.* In that article, after first giving a description of bazar preaching as usually practised, to which we think no exception can be taken, Mr. Budden speaks as follows:—

"Now, it is fairly open to question whether the law of the kingdom, thus strikingly set forth by the King himself, and so faithfully observed, as we have seen, both by himself and his immediate followers, is conformed to when the mode of procedure we have described as bazar preaching is adopted. It may be asked, Is it consistent with that law and with apostolic precedent to go abruptly and unasked into the very midst of the people when engaged in their secular occupations, or their religious observances, or the pursuit of pleasure or amusement, and, taking shelter under the protection of the secular government and the prestige of the ruling race, whether the people like it or no, presenting to them arguments and opinions and considerations on religious subjects which they have no wish to hear? Is it in harmony with the careful attention to precedent, to propriety, to prepossession, even to prejudice, which appears to have ruled at all times the action of the Apostles?

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[1] See *The Indian Evangelical Review*, No. 15, p. 291.

And does it, when duly considered, seem likely to lead by a natural process to the results we desire to produce?"[1]

Perhaps there are not many who have so definitely formulated a theoretical objection to street-preaching as Mr. Budden; but we believe that the number is considerable of those who cherish doubts, more or less distinctly defined, as to the wisdom of spending much time in efforts which require so much strength and energy, and which confessedly yield results so small. Many missionaries, for one reason or another, never preach on the streets. Some declare explicitly that they consider other methods of work more advantageous, and that, on the whole, street-preaching "does not pay."

On the other hand, there are a great many missionaries who regard street-preaching as both necessary and legitimate. They acknowledge its peculiar difficulties. They are not blind to the considerations urged against it. But they are unable to give it up because they think that it is the only way in which the masses can be reached by the preacher. It is better, in the opinion of such men, to preach even amid the noise and turmoil of the street, or, if need be, in the face of bitter opposition from factious enemies, than not to preach at all. At any rate, some hear something who otherwise would hear nothing; people will gather in the bazar or on the street corner who would never enter a church. If they are not sought by the bazar-preacher, the Gospel will never be brought to their notice in any way. And—better than all—a conversion unquestionably due to street-preaching ever and anon occurs to cheer the preacher on.

Such being the case, we are not, we feel sure, doing wrong in looking upon this question as in some sense an open question; and if an open question, one upon which differences of opinion must exist, and hence one suitable for such "a missionary conference on paper" as we now propose. At any rate, an examination of the whole subject in the light of experience will be useful. We have undertaken such an examination, and invite our readers to a consideration of its results.

Several weeks ago we sent to a number of the most successful and experienced missionaries of India a list of questions on this subject, to which we solicited replies. We give the questions below; and the present Article will be occupied with the answers which have been received, accompanied with such remarks and comments as may seem desirable. We take this opportunity to express our gratitude—in which feeling, when they have examined the replies now to be given, we are sure our readers will universally join—to the gentlemen whose prompt kindness in returning their answers has alone rendered the preparation of the present Article possible.

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[1] *Ind. Ev. Review*, No. 15, p. 297.

Here are our questions:—

1. Is the practice of preaching to chance audiences in public places, on the whole, judicious, and why?

2. Is it wise to persist in attempts at preaching in localities where the unfriendliness of the people manifests itself in such annoying forms as sneers and taunts, hooting and shouting, and where a respectful attention to the preaching is therefore often impossible?

3. Is there reason to believe that the result of such efforts is to throw discredit and contempt on both the preacher and his message, by making them appear as the objects of public scorn and derision?

4. Is there any reason to fear that the effect of street-preaching under the circumstances just supposed is to repel and harden the minds of the hearers?

5. Is there reason to suppose that the perseverance and patience of a preacher in continuing his efforts under such discouragements will have a beneficial effect on the minds of any?

6. Can any other method of missionary labor be substituted for street-preaching?

7. Do you know any cases of conversion to Christianity which are directly traceable to preaching on the streets?

8. Can you narrate any interesting experiences of your own in connection with street-preaching?

These questions, we may add, are all the result of experience. The circumstances supposed in them are not imaginary. They truly represent the actual experience of those who have heard with their own ears the hooting and the shouting, and have been subjected to scorn and derision, while preaching on the streets. And we imagine that the experience described in these questions is, to a degree, the experience of all who preach in the streets of large places. Those who labor chiefly among the unsophisticated and simple villagers have less to encounter of this kind. Still, we suppose that the note-books of village missionaries could supply numerous instances of petty persecution even in small places. We have ourselves found in a town of less than three thousand people, and at a distance from large cities sufficiently great, one would think, to preserve it from contamination, opponents of Christianity who in the use of foul abuse could not be excelled by the most skillful professors of that art in Bombay itself.

We know of no one in India whose opinion on the subject of street-preaching ought to be rated at a higher value than that of Rev. George Bowen, of Bombay. He came to India in 1846; he has lived and labored in Bombay ever since, without once returning to America. Until the last few years he had scarcely been outside of the city—never, we think, outside the Presidency—of Bombay. He has devoted himself with unceasing assiduity to the work of street-preaching, frequently under the most trying circumstances. Opposition was much more violent formerly

than now; Mr. Bowen has told us that often in years past he has returned from his preaching covered from head to foot with the mud that had been thrown upon him. His reminiscences, we imagine, would be interesting reading, could they be published —as we wish they might be. Let us see the answer to our inquiries returned by one who has probably heard more of the hooting and shouting and sneers and taunts than any other street-preacher in the country[1] :—

1. Yes. If the people generally were willing to enter chapels or mission-halls, it would be different. They are at present, in India, unwilling; as they will not come to the Gospel, the Gospel must be taken to them. I look upon open-air preaching as an obligation arising out of our Lord's command;—not that this is the only way of obeying that command; but it is one way, and one that is made very prominent in the Bible. Looking at the example of our Lord and his Apostles, it seems to be specially commended to us.

2. Our Lord has not promised that we shall have a good reception from men. The people of this country have the idea that the worst business a man can be engaged in is to try to turn others from their ancestral religion. It is natural enough that preachers of the Gospel in India should meet with an unkind reception. Thus received there is a temptation to lose one's interest in the people. The preacher will be helped to overcome this temptation by endeavoring to understand the feelings of the people, and making such allowances for them as would seem to be reasonable. Speaking from my own experience, I think I can say that the scorn and derision I have encountered have been helpful to me, by discovering to me how little humility I had.

3. It may have this effect in some instances, especially if the preacher does not persevere; the people will then think they have prevailed by their opposition.

4. The effect may be such in some instances.

5. Decidedly. Persistency in renewing the preaching from day to day will wear out the opposition. I wish to say, however, that I think very little is gained by open-air controversy. I regard myself as an ambassador from Heaven, declaring the conditions on which God will receive men to his favor. Knowing beforehand the objections in their minds, I shape my discourse so as to meet these. If not disposed to hear, they can pass on. The crowd will often express a desire to have a controversy, just for the sake of contention. During my experience I have been hundreds of times engaged in such controversy, but I never found that a good argument on our side had so much weight as a bad argument on theirs. I have known the most ridiculous arguments brought up a hundred times, after having been answered over and over again in the hearing of those who repeated them. By controversy the minds of the people are brought into a combative attitude. One remark which I consider important is this: The people think you address them because you imagine yourself

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[1] In this, and all the following replies, so far as possible, the answers to the several questions are numbered to correspond with the questions themselves, given on page 234.

much above them in knowledge, and look down on them as poor ignorant creatures. It is very necessary to disabuse their minds of this idea, which can be done by showing them that the Gospel puts all men on the same level.

6. No.

7. I have known of cases not directly, but indirectly, traceable to street-preaching. The tendency is to bring the mass of the people into a state in which they will be more ready to receive the Gospel. It is of the nature of a public testimony.

8. I know of nothing more disheartening than this kind of labor carried on in a place like Bombay. I have been tempted a hundred times to regard it as utterly unprofitable, but have always finished by recognizing it to be the will of the Lord that I should continue.

Geo. Bowen.

In this reply it will be noticed that Mr. Bowen bases the necessity of street-preaching on the fact of the unwillingness of the people at large to enter houses of worship. When this unwillingness disappears, if it ever does, the propriety of street-preaching, perhaps, will be differently judged of. Already in some places it is found to be so far possible to get the people into mission chapels as, in the opinion of some, to make street-preaching unadvisable. Compare, for instance, with Mr. Bowen's answers just given, the following, from Rev. B. Rice, of Bangalore :—

I am glad you are intending to ventilate the subject of street-preaching, which seems to me to require discussion. My opinion has long been that the common practice of standing in the street addressing passers-by, exposed to all the interruptions and annoyances which such a position necessarily involves, is not the best way of proclaiming the Gospel with hope of good success. The plan which I advocate is, rather, the following :—

That the missionary should utilize school-rooms, or, if these are not available, provide other suitable rooms, in populous localities, for the purpose of preaching to the heathen. Here he would be on his own ground, and might hope to secure a more quiet and respectful hearing than in the public thoroughfares. The visits to these preaching-places should be at stated times, of which notice should be given; and these times had better be in the evening after dark, when the people are most at leisure. The room should be well lighted, and accommodation provided for the hearers to sit down. Preaching should be preceded, if possible, by the singing of Christian lyrics, and concluded with a short prayer; after which, if any are disposed to stay for conversation, they should be permitted so to do. At the conclusion of each service hand-bills should be distributed. Tracts also should be available for any one willing to buy. For the purpose of rousing attention, pictorial representations of Scripture facts and scenes might sometimes be exhibited, and made the subject of address. The magic lantern has often been used with great effect for this purpose.

So far as I know, conversions from street-preaching have been very few. I have heard brethren who have engaged much in this branch of

labor rather lament its barrenness of known spiritual results. The same, however, may be said of other departments of missionary work, although, perhaps, not to the same extent. All suitable methods of enlightening the understandings and rousing the consciences of the people should be carried on simultaneously, irrespective of immediate results. Duty is ours; success is from God. Public preaching in the most effective way that can be devised,—itinerations over a circle not too large to admit of frequent visitations,—the education of the young, and the power of the press,—should all be diligently employed by missionaries; and all will doubtless tend, in various degrees, to prepare the way of the Lord.

B. Rice.

The seeming disagreement between these two opinions, we are sure, is one rather of appearance than of principle. The first writer approves of street-preaching because, in his view, it is not possible to gather people in a building to hear the Gospel; the second approves less heartily, because he thinks people can be thus gathered—as doubtless they sometimes can be. Certainly it is best to make efforts to that end; and such efforts need not at all interfere with the practice of street-preaching for the benefit of those who, after all has been done that can be done, still refuse to come.

We may group here a few short answers, which are, however, none the less suggestive and valuable on that account. First from a missionary in the North-west Provinces:—

1. Yes.—Because it is in the line of the teachings of God's Word: Ps. cxxvi. 6, Eccl. xi. 1, Matt. xiii. 3-8.

2. Matt. vii. 6 may help to a decision as to this, but we must not be in too much haste to act upon it.

3. No.—Matt. xi. 19, latter clause.

4. Should this be the effect in some cases, as it undoubtedly is, there is no reason to *fear* it: Ezek. ii. 5; 2 Cor. ii. 15, 16.

5. The persistent presentation of the truth *in love* will do much towards beating down opposition, and may lead to Christ.

6. Wherever audiences can be gathered within a building to listen to the preaching of the Gospel, this is obviously preferable to street-preaching. Visiting from house to house has its advantages.

7. Such cases are not unknown to the writer, but they are not of great frequency.

A. B.

Then from Rev. Dr. Bissell, of Ahmadnagar—

1. Yes; because

(*a*) Christ, who never did an injudicious thing, preached in this way.

(*b*) Many are reached in this way who never come to our places of worship, nor read Christian books, and hence but for street-preaching would never hear the Gospel.

2. I would go to places where a respectful hearing may be had, if such places can be found among the people to be reached. But if not, I would persist in preaching somewhere, even in the midst of abuse.

3, 4 and 5. In some cases the result may be such as is supposed in Questions 3 and 4,—especially with the careless and unreflecting hearers. But where the preaching, in the face of such obstacles, is conducted with patience, earnestness and discretion, I believe the result suggested in Question 5 will often be experienced. Under the best circumstances, we have reason to fear that "divers are hardened" when they hear the Gospel (see 2 Cor. ii. 16). But this fact should not deter us from a faithful presentation of the truth to all, as we have opportunity.

6. No other methods of labor can *in all respects* take the place of street-preaching.

7. I have the impression that ——— first heard the truth in street-preaching, and was led to seek further by the interest awakened.

L. Bissell.

Rev. Mr. Hume, also of Ahmadnagar, writes—

1. When a respectful hearing can be had, it is wise, because some persons will be attracted, and led to think, who in all probability would not be reached in any other way.

2. No; unless, by some favors, or in a quiet way, they can be won over to a kindly feeling. It is casting pearls before swine.

3. There is, especially among the better educated classes.

4. There is.

5. On very few.

6. Preaching, or conversing with individuals in a house or shop in the street in some public place; house-to-house visitation, etc.

7. I have been told by some that the publicity given to the fact that there are such people as Christians who desire to have others become Christians has helped in leading them to inquire about Christianity.

8. I have had some interesting talks with men at my bungalow, who came because they had been invited after or during street-preaching, and who would not otherwise have come; one man, I think, was by these two means led to Christ.

R. A. Hume.

From Rev. Mr. Shirt, of Haidarabad, Sindh:—

1. Preaching to chance audiences with discretion I have found to be useful.

2. I believe not.

3. I have no doubt that perseverance under such circumstances would induce the rabble to form a low opinion of the message and messengers. Respectable men would pity what to them seemed useless efforts.

4 and 5. I can offer no answer.

6. Preaching in a chapel or a verandah I have tried: the result has been good, attentive, quiet audiences; but this should not be too frequent.

7. Not in my own preaching, but I know a very good and thoroughly well educated man whose attention was first drawn to the Gospel by hearing an *intelligent* preacher in the bazar.

8. Our sermons frequently draw out interesting questions, the answers to which are often themselves sermons. Sometimes I have been

asked to go on preaching longer; and in going to a strange place I always find a sermon helpful to the sale of books and tracts.

GEO. SHIRT.

Some of these opinions, it will be seen, are based either on what is considered direct Scriptural injunction, or on the example of our Lord and his Apostles. In the replies that follow in the remainder of this Article several instances of the same thing will be found. We take this opportunity of offering a few remarks on this phase of the subject. We doubt very much if the practice of street-preaching can be legitimately supported by an appeal either to Scriptural passages or to apostolic precedent. Because our Saviour preached to chance and promiscuous audiences among the Jews of Palestine, or because the Apostles did the same thing, it does not necessarily follow that it is wise and judicious for us to do so now among the people and in the cities of India. In order to make the example of Jesus and the Apostles authoritative, it must be shown that the circumstances under which they preached on the streets—allowing, for the sake of the argument, that they actually did so—are essentially the same as the circumstances under which we are now obliged in India to do the same thing. The example of Paul under one combination of circumstances cannot be legitimately quoted as a binding authority for an Indian missionary under a very different set of circumstances. First, then, we must prove the essential similarity of surroundings; and, after that, we may refer to the example of Jesus and the Apostles as authoritative. The command, let us remember, is not to preach the Gospel on the streets, or in any particular way or place, but to *preach;* and we believe that the particular manner of carrying out this command was left to the sagacity of the Church—aided, as the Church ever is aided, by the Spirit of God—to discover. Let it be understood that we are not questioning the propriety of street-preaching; we are only questioning the propriety of supporting it by arguments which are not strictly applicable.

For reasons similar to those suggested in the foregoing paragraph, we do not believe that street-preaching can be supported by an appeal to Biblical injunctions, like those made in some of the replies given in these pages. The Bible does not tie us down to any prescribed methods of labor, but gives general principles which we must apply in detail for ourselves, and broad commands which we must carry out in that way which shall, under each new combination of circumstances, seem to the prayerful soul the fittest. If, for instance, Ps. cxxvi. 6 proves that street-preaching is judicious, it also proves that it is judicious only when the preacher stands up before the people and weeps. If that and other texts prove the propriety of street-preaching,

Luke x. 7 as plainly condemns the practice of house-to-house visitation, which is now finding so much favor with Christian workers, and which is recommended by more than one missionary in this very Article as a possible substitute for street-preaching. In fact, if we apply this very literal method of interpretation to the Bible, we can get from it any doctrine we please, and make it alternately approve or condemn any practice we wish.

To resume our replies: from Ratnagiri, in the South Konkan, comes the following :—

1. I think so, (*a*) because we have the example of Christ and the Apostles. (*b*) This is one of the best means of gaining access to the people and presenting the Gospel to them. (*c*) Though the crowd may be turbulent, and some make scornful remarks, yet the preacher's message may sink into one or more hearts, and such may be constrained to attend regular services in chapels.

2. Not if there are such demonstrations on every occasion. We must then bear in mind our Lord's injunction not to cast our pearls before swine, and also Prov. ix. 7-9. I would cease, for a while, to preach in that locality, and indeed I have followed this rule with good results.

3. Not on missionaries in general, I think. Want of dignity, of discretion, and of preparation, which causes hesitation in speaking, often afford the noisy and ignorant an opportunity to hoot and shout ; whereas the dignified deportment, self-command and fluent delivery of the missionary or preacher may go far to prevent such demonstrations, and gain the attention and respect of many.

4. Yes, if the preacher behaves indiscreetly ; but if in spite of his dignity, discreetness, and tact in street-preaching the minds of the hearers be hardened, he cannot be blamed, as the Gospel has become to them, what it has to many others, a " savor of death unto death." Let him then go to another locality.

5. Yes.

6. Possibly. Meeting people in their houses, or in rooms rented by Christians, and having quiet conversations with them ; magic lantern exhibitions, etc. ; systematic visitation of the parents of children in our schools.

7. I know of several cases, but not personally.

G. W. Seiler.

Next we turn to the Madras Presidency. Mr. McLaurin, of the young Canadian Baptist Mission at Coconada, sends the following answer :—

I would premise by saying that in eight years' experience of village preaching I have never been received with either sneers, taunts or hooting. I have been invariably received with respect.

Again, in the remarks I am about to make, I wish to distinguish between *bazar*-preaching and *street*-preaching.

1. As a principle of mission work, I do not think such preaching judicious. But as an occasional means of reaching the people it may be resorted to. Why?

(*a*) Because the occasions on which an impression is made on a chance, or moving audience, have been in my experience very rare.

(*b*) Because, though rare, such have occurred, and do occur; and I think *no* opportunity should be lost. But we should expend most time on the mode most successful.

2. I should think that where a respectful attention is *impossible* it would be unwise to persist. Should the preacher fail to silence the gainsayers, or should an appeal to the fairness of the audience fail, I think a quiet, calm, dignified withdrawal for the time the best course.

3. I think there is little danger of this, unless the preacher is very unwise. The innate sense of justice and fair play is strong even in a heathen audience.

4. I would not be deterred from even bazar-preaching on account of this fear of hardening and repelling the people. Good is seldom done to those who actively oppose, while the silent spectators may be in sympathy with the preacher and the truth.

5. This Question is answered in the 4th. For, if it does not repel and harden, its effect will likely be beneficial. But as all the above questions hinge on the 2nd Question, the answers will be in proportion to the difficulty of securing a hearing.

6. In this part of India the missionary can go to, or into, the houses of all classes of Pariahs. He can go into the private streets and sit on the *pials* of all classes except the Brahmans, and he may go into the Brahman quarter so long as he remains on the street. I think *these are the best places* to preach in, and I think *preaching the best mode* of missionary labor. I think *bazar-preaching*, *festival-preaching* or *school-teaching* all very *secondary* means of propagating the Gospel. And yet, though *secondary*, I would not have them discontinued except in cases where it is a question which *one* of the *two* must be followed.

7 and 8. I have known several cases where the *attention* was first arrested by bazar-preaching, but conversion did not result till after many private interviews and much teaching. One very interesting case came to light about a year ago. A *vakil* heard the Word in the bazar,—called on the preacher,—heard more,—called on the missionary, and had the native preacher call at his house on several occasions, where he met several of the vakil's friends. The man came to public meetings several times, and finally made application for baptism, but from the pressure of friends and his own fears he has been kept back. He is in great trouble about his conscious disobedience, but lacks the moral courage to come out. I believe he is a disciple of Jesus, but secretly for fear of the Jews.

In our Mission we confine ourselves almost exclusively to preaching or talking to the people in their villages, and as near to their houses as they will let us come.

John McLaurin.

Opposites attract each other—which must account for the fact that next in order to these remarks of Mr. McLaurin we place these from Mr. Ullmann, of Etawah, N. W. P.:—

1. I am firmly convinced in my mind that preaching to chance audiences in public places is not only judicious, but the most natural way

of carrying out the Great Master's command, "Go ye into all the world, "and preach the gospel to every creature." A public place is the best place (wherever it can be done) for the public proclamation of the Gospel. I have also preached in rented houses, and bazar-chapels, but had then, generally, not only small audiences, but found also that the poor and timid ones of the natives very rarely came in to listen, whilst in the large audiences of a public place they will stop and hear.

2. It would, in my opinion, be unwise, and sometimes worse than that, to persist in preaching in places where the unfriendliness of the people shows itself in hooting, and shouting, and violent opposition. There may be occasions when a missionary, for the honor of his Master, has to testify the truth before the open enemies of the truth; but, generally speaking, I think it is better to leave such a place and go to another—to a more quiet street or place—where the people will listen quietly and attentively.

3. If the preacher should persist in attempting to preach the Gospel in such noisy places, the result will be most generally that not only contempt will be thrown on the preacher, but, which is much worse, that the Gospel message will be despised. It would be giving that which is holy unto the dogs, and casting our pearls before swine, which they will most likely trample under their feet.

4. And, moreover, if street-preaching is carried on under such unfavorable circumstances, it will, I fear, not only have a hardening effect upon many hearers, but those who want to hear the plain truth may be deterred from making further inquiry, at least from the preacher, who thus, with his message, has become the object of public scorn and derision.

5. I am not prepared to say that the patience and perseverance of a preacher, in continuing his efforts under such trying circumstances, will have no beneficial effect upon any of the hearers. It *may* have, and no doubt sometimes has; but in most of these few cases, I believe, credit will be given to the preacher alone, and not to the power of the Gospel which he preaches. He will then, in their minds, be only like many of their own ascetics or *fakirs*, who in patience and passive endurance can scarcely be surpassed.

6. I would never, I could never, speak of *substituting* some other method of missionary labor for the preaching of the Gospel; for, in my opinion, by doing so we would, as it were, say that we are wiser than the Lord and his Apostles,—that we have found out some more excellent method of doing the Lord's work than that commanded by himself, who said, "Go "ye and preach." We may have schools, and use other means for doing good, *besides* the divinely commanded way of preaching the Gospel; but it is, I firmly believe, absolutely wrong to substitute any one of these other human methods of spreading general knowledge for the apostolic way of direct preaching of the Gospel to the people.

7. Most cases of true conversion have had, and have, their origin in hearing the Gospel preached. In a great many cases they may be traced to the preaching in the streets; and in more, perhaps, we may not be able to trace them in this way, where yet they have sprung from it. By our street-preaching we aim at arousing one or another of our hearers from a state of torpor or thoughtlessness, and to induce them to think about the

things connected with their soul's salvation. Without limiting the power of God's Spirit, who, if he pleases, can convert a man on the spot when he hears the Gospel message, I would yet say that, generally speaking, conversions are gradual. A man hears the Word of God from a street-preacher. It is new to him, and he likes to know more about it. He obtains a tract, or is led to visit the preacher, to hear more of the way of salvation. He gradually obtains the knowledge of the Gospel, which the Holy Spirit blesses to the salvation of his soul. He most likely attributes his conversion, under God, to the reading of such and such a tract or book, or to the conversations which he had with such and such a person; but the first start which he received, and which set him a-thinking about his soul, was when he heard the words of the bazar-preacher. Knowing this, I nearly always, after having preached the Gospel to a crowd, invite those of them who want to know more either to buy a tract, or to visit me, or any one of my assistants, at my house. And I know of many cases where inquirers have done so.

J. F. Ullmann.

No one questions—we may be allowed to say—the duty of *preaching;* the question is about preaching in a certain way. There is a tolerable degree of unanimity as to the possibility of substituting anything else for street-preaching, though perhaps Mr. Ullmann has stated his opinion in terms somewhat stronger than many would employ. There is quite a general belief that other methods should be used in connection with this. Read, for instance, these replies of Messrs. Rouse and Rea; Mr. Rouse writes from Calcutta:—

1. The practice of preaching to chance audiences "in public places" ought decidedly to be kept up. It comes exactly up to the Scriptural idea of our being "heralds" of the truth; it is the plan adopted by our Lord and his Apostles. It has been practised by the Church in all countries, especially at seasons of religious revival; and it has been largely blessed in India. "Go out into the highways and hedges, and compel them to "come in."

2—5. I do not think these questions can be summarily answered, either in the affirmative or the negative. So much depends upon circumstances. On the one hand, we are not to be weary in well-doing; on the other hand, we are not to cast pearls before swine. Sometimes it would be advisable, in the case of determined opposition, to retire for a time; at others it would be best to hold on and defeat the enemy by dogged perseverance. The *spirit* in which we act is of vital importance. The minds of hearers will never be "repelled and hardened" by our perseverance *in the spirit of faith and love.* Let this be present, and God will give the needed tact and wisdom to show how to act under given circumstances.

6. Most certainly no other mode can be *substituted* for street-preaching, although many can be *added* to it. I believe that *all* departments of mission agency are needed. God bestows upon his servants varied gifts, and some men are better fitted for one kind of agency, some for another. But all work together, and frequently impressions produced by one kind of

agency lead on to conversion by another. Street-preaching seems to me the most direct form of missionary effort, which ought on no account to be given up.

7. A man now employed as colporteur by me, who promises well for future usefulness by the earnestness and energy which he manifests, was converted by listening to preachers at Howrah, and afterwards conversing with them at their homes. Some years ago I asked a man, who has been for many years a preacher of the Gospel, how he was converted. He replied: "Many years ago I went to the Gunga Sagor *melá*, heard a "missionary preach, received tracts from him, came to Calcutta "and was baptized." I asked, "Who was the missionary?" "I do not "know." We cannot trace one-tenth of the good done by street-preaching,—"One man soweth, and another reapeth." We must remember not only the good directly done by the words spoken, but by the Gospel or tract which the man takes to his home and reads on account of what he has heard. A Babu now engaged very usefully in literary Christian work in Calcutta was, I believe, first arrested by words which he heard preached in the Calcutta streets. A Pandit baptized at Allahabad about four years ago was converted by means of what he heard preached in the *melá* there. A man recently baptized in the Agra district traces his conversion to the preaching which he had heard while on pilgrimage to Muttra. And so in numberless cases.

George H. Rouse.

And Mr. Rea[1] writes from Gogo, Gujarat,—

1. I think the practice of street-preaching is at least Scriptural. There is the highest authority for it. Whether at any given time or in certain localities it is "judicious" depends, I think, to a great extent on the judiciousness of the preacher. Besides being Scriptural, street-preaching brings the knowledge of the Saviour to innumerable persons who would otherwise never hear of it. In a country like India, where you can neither gather the masses into your churches nor into your schools, nor get them to read your books, how else are they to be reached? Street-preaching, moreover, gives a good opportunity of bearing witness for Christ, which is no unimportant part of a disciple's duty.

2. If by reason of shouting and hooting a preacher cannot make himself heard, I think he had better not waste his breath. Or if the audience in any particular locality persists time after time in refusing to listen, and in treating the preacher and his message with contempt, I should be inclined to testify against them, bid them good-bye, and seek better admirers of my pearls. Personally, however, I have little experience of this kind.

3. I do not think that the result of persistence in attempting to preach to unruly audiences is to bring either the preacher or his words into public contempt. It might have just the opposite effect. I look upon the matter rather as a loss of useful time, which might be employed

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[1] In a private note Mr. Rea suggests that we must have "met a bad "lot" in our preaching if our questions have been born of our experience. They have been, as we have already intimated; we may be allowed to suggest that Mr. Rea must have met an easy lot if he has not had more or less of the same thing.

to better purpose elsewhere. If the Jews will not hear, I would turn to the Gentiles; both are equally in need, and the souls of both equally valuable. By all means, therefore, let those who are willing to accept the proffered gift get it first. They deserve it.

4. Given a man who always gets enraged at the appearance of a Gospel-preacher; it is, I think, very probable that the more he is preached at the harder he grows. The more any mental energy is indulged, the more confirmed it becomes, and the energy of wrath and scorn is no exception. Audiences composed of such men may, with advantage to others, be let alone.

5. Under Question 3 I have said that such perseverance and patience as are indicated may have an effect opposite to that of producing scorn and derision. I can easily conceive it possible, and have seen it stated in books. Determinate and confirmed scoffers may and are likely to continue to scoff to the end, unless arrested by the Holy Spirit; but as hardly a single audience is made up wholly of such a class, but generally embraces some more devoutly or more courteously inclined, perseverance and patience may bear in these their legitimate fruits.

6. I am not aware of any missionary effort that could answer the purpose of street-preaching,—that is, giving a chance of being saved to the *greatest numbers*. At the same time I place more reliance on private personal conversation. One of our evangelists produces little effect as a public speaker, but when he gets a man quietly by himself he seldom fails to produce a deep impression, and he has done more in the ingathering of converts than any other of our workers.

7. The mission in Gujarat owes almost all its converts to street-preaching, and we look upon this as *par excellence* the method fullest of hope for the future.

GEO. T. REA.

We like very much the manner in which Mr. Harding, of Sholapur, brings the question down to the test of actual experience:—

1. By all means keep up street-preaching as one branch of mission work. The main reason for this is that many can never be reached by the Gospel except in this way.

2. I would not decide too soon to give up a place because of opposition. Often by a kind, judicious course a respectful attention may at last be secured. Persistent courtesy to such an audience will frequently shame them into better conduct; our respect for them leads them to respect themselves. And if we can prove our sincerity by our earnestness, and our love by perfect self-control under severe provocation, the people will learn to respect us. Very much depends on the tact of the preacher. Some men will succeed where others could accomplish nothing. To enable one to *endure* in such circumstances, remember—

(1) The most ignorant and debased man in the crowd has a soul of inestimable value.
(2) God bears with them, loves and pities them, and hence you ought to.
(3) Christ is present to see how you deliver his message.
(4) Men as bad as any of these have been saved, and there may be hope for every one you address.

3. This is doubtless the case sometimes, and if, after a fair trial, one finds himself unable to control the audience in a particular locality, he should seek a less difficult place.

4. Yes; and this may be true of all preaching. To some it is a "savor of death unto death."

5. Of course there is. Sometimes the patience and perseverance of a preacher is the chief argument that carries conviction to the hearer that the message must be true.

6. Probably not, until the Gospel has made some considerable progress in a community.

7. I have known five or six cases of conversion directly traceable to this agency in connection with my own work, and many others who have been aided, and whose impressions have been deepened by such preaching.

8. Several men who came for weeks together on purpose to annoy us became afterwards friendly, and respectful hearers of the truth. Many who heard us on the street have afterwards come for private conversation, and I remember two cases especially where, at different times, men seemed evidently prepared by the Holy Spirit for just those truths we were then proclaiming, and the interest at first awakened continued to increase, till it ended in hopeful conversion.

C. Harding.

We have been favored with several answers from experienced native evangelists and missionaries. These we here introduce with the reply from Rev. Mr. Mateer, of Trevandram, Travancore, which, he informs us, was written in consultation with the native preachers of the Trevandram district:—

1. The principal thing to be remembered is that the preaching referred to seems to be a clear duty, an essential part of living Christianity, whatever may appear to be the immediate results. It keeps missionaries and their helpers alive, tends to keep them up to the mark of zeal, courage and aggressive action. Many of various classes thus hear the Gospel who would not think of coming to our chapels. Some would never otherwise hear the Gospel.[1]

2. It is obviously judicious at times to move to a more quiet preaching station; yet, although no quiet place is procurable, we do not see how the duty can be given up. There might be danger of some thinking they had chased away the Gospel. In several places here we have seen mockery and opposition diminish by our patient continuance in preaching. Singing will attract. A short prayer in open-air services greatly tends to solemnize the people.

3. God's Word often has been despised, but we cannot help this. A preacher wise and kind, judicious and able, cannot long be despised. Conscience and God are in his favor.

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[1] Mr. Mateer adds a note to this reply:—"People will become familiar "with Scripture towns, history, etc., and it is only after some such basis has "been laid that we expect a general in-gathering of souls. Our preaching "is also of the highest importance as an example to the Syrian Christian "Church and others, who are now making some small beginning in the "same course."

4. By all means, some will be saved, in accordance with the divine promises.

5. Yes. This is the right view to be taken, and the solution of all difficulties and objections.

6. *Zayat*-preaching is not practised here, but we should like to rent some suitable place in the centre of the city, had we the means. This is the only substitute we can think of. Of course, visiting and conversation from house to house should always be practised as far as possible.

7. It is rather remarkable that we know of none who have come to Christianity solely through open-air preaching. But we have not really done much of this work, being hindered by the charge of numerous Christian congregations. We have no agent at present laboring amongst the heathen alone. We do know, however, of *many* who are more or less concerned about religion, interested in Christianity, read the Scriptures, and come to us to converse on such subjects. These we hope will come over to Christianity some time in numbers, when something providential occurs, and when something of the character of a revival is going on.

In Travancore our people have been brought under Christian teaching in a peculiar manner. Street-preaching has not been so essential, and not very extensively practised, but there seems great risk of deadness, formality, and carelessness about souls where it is wholly omitted, and *no progress can be made amongst the higher castes without it.*

S. Mateer.

An evangelist connected with the English Baptist Mission near Calcutta sends the following answers:—

1. The practice of preaching to chance audiences in public places appears to me, on the whole, judicious, as people are sometimes found serious, and interested in the story of redeeming love.

2. The preaching of the Gospel to open enemies may be more effectual than to friendly foes, because the former are more liable to change than the latter. Consequently, it would not be wise to give up places where preachers are met with sneers and taunts.

3. If the preacher, according to the spirit of his message, can control his temper and show the lamb-like meekness of Jesus, he, instead of being an object of public scorn and derision, will ultimately become an object of profound respect, and be successful in securing credit to his message.

4. Where the preaching of the Gospel is met by sneers and taunts, it appears, without doubt, that the minds of the audience have already been hardened as stone. Nothing can remove their hardness but the softness of the preacher's mind. It may be that they will at last be ashamed of the hardness of their minds, and try to imitate the preacher who imitates Jesus.

5. If, in continuing the efforts under such discouragements, perseverance and patience be steadily maintained, they will doubtless have a beneficial effect—at least on the minds of some.

6. There is no other method to be substituted for street-preaching. Visiting from house to house may be added to it.

7. Yes, I know of several cases of conversion directly traceable to preaching on the street.

8. Once a few intelligent Muhammadans tried to stop our preaching by arguing with us. Their arguments often ended in sneers and shouts.

Afterwards they became ashamed of their conduct, and argued in a gentlemanly way. They then gave up coming to our preaching-places. Other similar instances could be mentioned, were there room.

RAMANATH ROY CHOWDRY.

The next reply is from a well known native missionary in Bombay. It will be found to be less a direct answer to our questions than an essay on the general subject of street-preaching suggested by the questions. It contains many thoughts of very great value, but from some of its opinions we dissent very strongly, as perhaps many of our readers will also do. We will first allow our contributor to present his view of the case, and make our own observations afterwards :—

1. It is impossible to question the "judiciousness" of preaching to "chance audiences in public places," since we have the authority for it of the example of our Lord and his Apostles, as well as of all others who have distinguished themselves as founders of religious communities, whether Christian or otherwise. The novelty of a system naturally excites opposition, and if it be of an aggressive nature, seeking to establish itself upon the ruins of other existing systems, the opposition will assume a more disagreeable form than the "sneers and taunts, hooting and shouting," which you specify. But it is in spite of all discouragement that the preacher has to unfurl his banner, and it, instead of diminishing his ardor, ought to augment it. But opposition could never intensify our ardor if our convictions have no strength in them. In proportion to our faith shall be our zeal. But, unfortunately, our educated preachers are beginning to lose their first faith, and do not hold anything firmly—at least intellectually ; and without a firm intellectual basis for our faith, if we are educated men, it is impossible to evoke any emotional fervor. It is when we strongly believe that we feel strongly, and when our feelings are strong our words and actions assume a character of energy and power. The apostle Paul's heart was ablaze, and his life, though exposed throughout to the greatest contumely and suffering, was cheerfully and heroically sacrificed on the altar of the service of the Gospel. So was the great Indian missionary, Dr. Duff ; he spent his life in incessant strife and warfare, and his heroic career was crowned with the most splendid success. Some most intellectual and socially respectable youths became his disciples. The only thing essential to success, under God, is earnest conviction on the part of the preacher ; and it is this earnest conviction that will help him to submit meekly to persecution in all its forms.

But, strictly speaking, there is hardly any persecution that the European missionary has to bear in these days. Except the Muhammadans, the illiterate natives have given up the luxury of indulging even in taunts and sneers, hooting and shouting, while the educated classes are entirely tolerant, and if they condescend to listen to a street-preacher they observe respectful silence ; of course their silence is no indication of sympathy—it only marks their indifference. They believe that all religions contain both truth and error, Christianity being only superior to the rest in point of its morality. As to inspiration they are perfectly skeptical, so that at present, in whatever manner Christianity is offered to people, whether

publicly or privately, in the lecture-hall or in the street, the Gospel message is received with indifference. I once met a Parsi under-graduate of our University, and having asked him if his friends were not afraid to send him to a missionary college, he said that people did not now believe in the efficacy of missionary education to convert the mind. An assistant-surgeon told me yesterday, when returning from a preaching tour, that he did not believe that any educated man, of scientific scholarship, believed in the supernatural. When I told him that Dr. C. was ân earnest Christian, whose scientific scholarship he admitted, he said that the doctor believed only in what was moral, and nothing else.

2. You ask whether a steady perseverance in street-preaching when it is treated with scorn may not have an injurious effect. I say, No. At its discovery every great truth is regarded with scorn if it offends popular belief or practice, but a persistent advocacy of it always secures for it a general acceptance. If the Christian preacher shows by his life and speech that he is a truly earnest man, he does not "repel and harden the minds of "the hearers"; he subdues and softens them, disposing them to serious thought. As you desire me to cite cases by way of illustration, I take the liberty of doing so :—

(i.) When a student, I was in the habit of preaching every Sunday at the gate of our Mission House, in which I resided. I always had large audiences, but neither quiet nor respectful. In those days hatred was not manifested in a mild form, as now, but I did not mind the opposition. There was a Gujarati Brahman that regularly came and opposed me, and used to get a number of objections written on a slip of paper, evidently from the apparent discrepancies of the New Testament. I would allow him to urge his objections, and often they were mixed up with such pungent jokes and taunts as would afford no little merriment to the crowd at my expense. He came regularly for several months, and I soon found that his opposition had lost its bitterness,—that while the tongue opposed, the heart did not beat in sympathy. He was attempting "to kick against "the pricks." But I took no notice of the change, and argued with him as if he was an opponent in earnest. One Sunday afternoon he came to service in the Mission House, which was also our church, and I then called him into my room and earnestly exhorted him to accept the truth. He kept silent, but his excited, disturbed countenance betrayed the agitation of the spirit.

(ii.) At J——— I commenced evangelistic work in the midst of much opposition. The Muhammadans were most insolent, and sometimes treated me with open violence ; but I regularly continued to preach in the streets. After some months not only the Hindus, but even the bigoted Muhammadans, became my friends ; and some of the latter, in particular, regarded me with almost superstitious veneration. There was a Rajput confectioner in that town, in front of whose house I was in the habit of preaching, and this tall, stalwart man would attempt to ridicule me by proposing an absurd ordeal ; but I spoke every time to him kindly and respectfully. One morning, as I was commencing to preach, he called me into his shop, offering me a seat, in a grave and respectful manner. When he saw that there was nobody near to overhear our conversation, he told me that he believed in Christianity, and would like to

embrace it. I did not see any cause to doubt his sincerity, and he remained in a serious state of mind ever afterwards.

You will see from this that I have great faith in street-preaching, but not in the street-preaching which is left to illiterate catechists. The educated missionary, whether European or native, should personally engage in it,—should himself deliver the principal discourse and carry on the controversy. No one can give an interesting public address, even to a chance audience in the street, who cannot also give a suitable discourse to educated men and women in a church or lecture-room. It is a mistake to suppose that evangelistic work is easy,—that one can engage in it without decent scholarship and special preparation. All our great missionaries have been great street-preachers—our Wilsons, Nesbits, Stevensons, Humes, Bowens, Sheshadris. From the accounts I hear, it appears that street-preaching is very popular in Upper India; and one reason is that the missionaries there are fluent and powerful speakers in the vernacular languages, and awe their audiences, usually more turbulent than those in Bombay, into respectful silence, by the force of their eloquence and the fervor of their spirit. It is not the mere moral exhortation, such as uneducated preachers indulge in, that is required, but a well reasoned discourse, enlivened now and then with an apt illustration or metaphor, and pervaded throughout with a kindly spirit and intense fervor. No rational being can be effectually influenced by mere declamation, by emotional fervor and rhapsody; facts and arguments which can command the assent of unbiassed reason are necessary too.

Neither can the native be influenced by things that appeal exclusively to the æsthetic sense. The vulgar might be easily moved by song and noise, by illuminations and gewgaws, but even in their case impression through the agency of such sensuous appliances can never be deep. It is true that they attract crowds, but a Hindu *kirttan* or a *baithak* draws infinitely larger multitudes. A *show* will always attract large numbers; a pathetic song will bring tears to the eye; a pleasing discourse—that does not offend anybody's favorite, though erroneous, views and dogmas—will command a patient hearing; but such things are impotent to do good, in a missionary point of view, in demolishing old fabrics of belief, and constructing new ones in their place. I admit that the æsthetic sense was profitably appealed to in connection with the Moody and Sankey movement; but, then, Mr. Moody's work has always the original basis of an intellectual faith in Christianity. Where, as in India, no such basis exists, it can be produced, so far as human agency is concerned, by working on the understanding alone;—not by a song, but by a serious discourse; not by an affecting narrative or an emotional harangue, but by logical argument throbbing with earnest conviction. Such preaching will always excite opposition, but it will infallibly result in earnest, deep conviction.

I admit æsthetic evangelistic work has its own advantages, particularly in these days of weak and disjointed belief, and moral effeminacy. Though open-air preaching is now less opposed by the heathen generally, it excites the contempt of Europeans and of the more advanced natives more than before. The march of materialism has increased skepticism amongst them, and they consequently regard an educated man that stands in public, to advocate the claims of a supernatural religion, with contempt. Hence, evangelistic services of song are popular with our preachers; they

have the sacredness of privacy about them, and, at the same time, the majesty of gentility. The light and the music, and the presence of well dressed men and women, make public preaching respectable, and remove it from the "sneers and taunts, the hooting and shouting," which otherwise might disturb and *degrade it*. And the addresses given on such occasions are in perfect harmony with their character of calm urbanity. They are often carefully denuded of their strictly evangelistic character; every distinctively Christian sentiment and argument is carefully toned and smoothed down, so that it assumes a perfectly transparent character, equally acceptable to the Hindu, the Muhammadan and the skeptic.

I heartily condemn all these beggarly artifices resorted to by us to remove the shame of the Cross. The Cross ought to be upheld in its native character,—in its original character of shame and disgrace,—and it will, as in times past, draw earnest multitudes to it. The kingdom of Christ, if it must be permanent, ought necessarily to be founded upon the sufferings and death of its propagators; and if any other foundation be sought for it, it will fail to attract genuine followers. Only a multitude of hypocrites, concealing under gilded robes of respectability their horrid natural deformities, would enroll themselves under its banners. The Ritualists are endeavoring to retard the progress of infidelity among European Christians by a sensuous worship, whose multifarious services, by pleasing the sense and riveting the imagination, keep the understanding away from the knotty points which try and torture it. Unhappily, our preachers to the heathen have commenced to play the same *rôle*. But I would advise both the timid Ritualists and the Evangelicals that they need not fear the formidable front of error. Let them only revive themselves,—feel themselves to be men, to be heroes, who have in reality divine truth in their souls, and who, therefore, would assuredly triumph in the end, with God's aid and support.

I should have observed somewhere above, in reference to the efficacy of street-preaching, that we should not discourage all *discussion*. Unless an objection is answered, the path to conviction does not become clear; faith is hindered, and the publication of the Gospel message becomes ineffective. Children may passively submit to a discourse, but every thoughtful man who has to abandon his old religion for a new one will not yield assent without raising many an objection. And what is an honest objection but the natural cry of the understanding for more light and guidance? "Give a reason of the hope that is in thee," is the Scriptural injunction.

I may observe that street-preaching is very much lowered in the estimation of the natives—at least in Bombay and its surrounding districts, and even in Poona—by the accompaniment of music. A European cannot understand the native feeling on the subject. I have always found that, while I have been heard attentively and respectfully for an hour or so, the people have shown great disgust when I have got my assistants to sing some very lively native airs. In the opinion of a native, it is only the wandering minstrel that should sing in the streets. I would suggest, in passing, that street-preaching could be made more agreeable, both to the preacher and the hearers, by asking earnest Europeans to grace it with their presence. The native believes that those who are not professional preachers do not feel any sympathy for their clerical brethren, and it is but

just that these Christians should remove the misunderstanding. They are bound to defend the glory of the Cross.

In bringing this communication to a conclusion, I would repeat that I consider street-preaching as very valuable. It is true that it is very trying to stand in public while one, another, and a third pass by us in contemptuous silence, or stand by us to "taunt and sneer, hoot and shout;" but let us bear in mind that the disciple is not greater than his Lord, and if He carried a cruel cross in the very streets of Jerusalem, the capital of his own native country, we must meekly submit to our cross. We should not allow ourselves to be influenced by any considerations of personal convenience, but, believing firmly in the invincible and supreme majesty of truth, bear a public and fearless testimony to it, not only in our houses and churches, our schools and lecture-halls, but even in the streets and alleys, amidst the din and dust of a vulgar opposition, as well as under the withering glance of men of education and affluence.

A. B. C.

Our surprise on reading the latter part of this letter was considerable. We have always advocated the use of music as an attraction and a help in street-preaching, as well as in services held under the roof of a church. We have very often observed its effect upon an excited and noisy crowd,—it almost always quiets them. We have never—save perhaps on one occasion—seen any signs of repugnance and disgust at singing on the street; and that one occasion does not count for much;—two young school-boys, who had been very rude and noisy the whole time that we had been speaking, remarked, as the singers began a tune, that they could stand the preaching, but that the singing was not good; then, with an expression of feigned disgust on their faces, they took their departure,—to our very great relief. That is the only sign we ever saw that the singing was not agreeable, while we have seen many indications to the contrary effect. It is necessary that the music be *good* music; can it be that the disgust which is said in this letter to have been manifested at the singing in connection with street-preaching can be explained on the supposition that the music was poor? We think our contributor must have drawn very largely upon his imagination for his description of an evangelistic service at which the æsthetic sense was so largely appealed to in place of the understanding, where singing took the place of preaching, and mild remarks characterized by "urbanity" were delivered instead of pungent Gospel truth. Such services we have never come across, and we have slight hesitation in calling the whole description a mere caricature. We may add here that we have consulted other native missionaries about the effect on native audiences of singing, and found, as we expected to find, that they knew nothing of the disgust which the author of this letter states is so generally felt at the employment of music in evangelistic work.

So much we consider it right to say by way of reply. The value of much that the letter contains will be duly appreciated by all who read it, and does not call for special remark. Our next letter is from Rev. Ramkrishna V. Modak, now pastor of the native church in connection with the American Mission at Ahmadnagar, an evangelist of wide experience and extensive observation :—

1. Yes; because, (1) our Lord Jesus Christ and his Apostles practised it. (2) It is one of the means to publish the Gospel to every creature.

2. I should give up such places and seek better ones; it does no good to pour water on an inverted pitcher.

3. Yes.

4. Yes—at least in general.

5. I do not know.

6. No other method can be well substituted for street-preaching, for it is one of the necessary ways of publishing the Gospel to every creature. Those who will never enter a meeting-house can, perhaps, many of them, be led to hear on the streets. In-door preaching—such as Sabbath services in the churches to Christian congregations, where non-Christians also attend—is one partial substitute. Meetings for learned lectures for educated people are another partial substitute. Attractive meetings, such as magic lantern exhibitions and services of song (*kirttans*), etc., are others. But these can be regarded as filling the place of street-preaching only partially, not wholly; for without street-preaching we cannot fulfil the last command of our Saviour.

7. Yes, several; though not as many as by means of schools and stated in-door preaching. But these cases of conversion were of persons who would never have entered a Christian meeting-house to hear the preaching.

8. I stayed seven years in Bombay, and preached in the streets in different localities for six years. By this means I became well known to a very large number of people as a preacher of the Christian religion. In almost every street that I had occasion to enter, I heard even water-carrying women remark to each other, "This is the man that preaches "that religion"—telling others who did not know me. Another interesting thing I find,—when street-preaching is carried on for a considerable time the fundamental doctrines of the Gospel become well known to many in the community. I have found it so everywhere. Then street-preaching in cities, or at festivals and pilgrimages, sometimes enables the hearers to carry the Gospel news to other places, and tell it to the people of those places, some of whom are led thus to inquire more thoroughly of this religion, and perhaps to embrace it. Street-preaching has in several cases awakened a desire to inquire more thoroughly into the truths of Christianity, and has brought many people to the preacher's house and to meetings, and thus conversions occur. I remember now two distinct instances of this sort. Mr. ———, who is now laboring as a preacher in ——— , was thus led to embrace Christianity. Another person who was baptized in Bombay by myself and died a preacher in Rajputana was

also won over by street-preaching. Yet I remember that many more conversions have taken place in other ways. Still these two persons, and others also perhaps, would never have been led to Christ, had it not been for street-preaching.

R. V. Modak.

We are very sorry that we have received no other answers from native evangelists; these three are all that have come to hand, thus far. We accordingly resume the answers sent in by foreign laborers in the country. Here is one sent us, with an altogether unnecessary apology for its length, by Mr. Parker, of the American Methodist Mission at Moradabad, North-west Provinces:—

1. I believe that preaching in public places in India is, on the whole, judicious, if carried on judiciously. In our work, however, we find it best to have fixed places, where we will interfere with no one, and where no one, not even the police, will have any right to interfere with us, and to preach on fixed days at these places. Our audiences are in this way not altogether "chance audiences." In *melás* we find it best to have a stand of our own, or to have a cart that can be driven to some place where no worship will be disturbed, from which to preach. In our preaching we find it expedient to preach the plain doctrines of Christianity,—denouncing sin in all its forms as bad and destructive, and setting forth Christ Jesus as the only Saviour from sin,—but to leave Hindus and Muhammadans to preach their own religion. Our experience convinces us that the less said in street-preaching about other religions the better, except to show that they fail to save from sin and to give rest to the soul. Harsh expressions, such as would offend us if used to us, or about our religion, are altogether out of place in such preaching. But an effort to take the people along with the preacher, by appeal to their belief or their hearts, until they arrive at that point where only the Lord Jesus can form the corner-stone of the structure, is quite in place; and the people will be left serious, not angry.

2. I do not consider it wise to attempt to preach in the midst of hooting and shouting, or in any place or at any time where respectful attention cannot be secured. Still I would be slow to yield the field to such an enemy. Usually a good stirring *bhajan* [hymn], or a story, or a little pleasant sarcasm designed to shame their cowardice and appeal to their manliness, will quiet the crowd for the time. If the opposition is systematic and persistent, a call on the leaders and a pleasant good-natured talk will often secure quiet. But should all efforts of this kind fail, I would appeal to the police or to the magistrate for the same protection as is given to Hindus and Muhammadans in their public demonstrations. In this vicinity, however, we are disturbed more by the so-called *maulvis*, who are employed to follow us and persistently disturb us by asking questions, or preaching near us. In this city the native inspector of police of his own accord reported these disturbances to the magistrate, who directed that when either party were preaching the other should not commence a service near until the first party had finished. But a course of lectures on Christianity in a large hall, allowing *maulvis* to make their objections

in an orderly way after the lecture, is perhaps one of the most effectual means of disposing of this kind of opposition. In a bazar wrangle a Muhammadan will usually have the advantage, as he can and will play false; but in an orderly talk in which each party is confined to five minutes at a time, and to a particular subject, with books and Arabic readers present on both sides, a Muhammadan soon realizes his disadvantage. Hence we proclaim our willingness to discuss at any time or place with any *maulvi* in an orderly manner all the doctrines of Christianity, but we will not wrangle in the streets.

3, 4 and 5. In reply to your third, fourth and fifth questions, I would briefly state that in my opinion no good can come of preaching when or where *respectful attention* cannot be secured, but harm in every way will result. I, however, should try very hard to secure the attention.

It seems to me that it is not the *practice* of public preaching that is injudicious, but the *manner* of the preaching itself. Often, instead of starting at some point of agreement, and speaking kindly as though trying to save a brother, a preacher commences by denouncing the people and their religion in a most provoking manner, and closes up by stating that unless they accept his words they will all go to hell. No work requires men of wisdom and discretion more than this does, and new men should be instructed, watched, corrected and carefully trained.

6. In reply to your sixth question, I know of no substitute for street-preaching. In this city many other methods have been tried, and some were very successful. There is here a Sunday-school, every Sunday morning, in the heart of the city, made up of all religions and ages, numbering about two hundred and fifty present at each session. There is also a Sunday preaching service in the same hall, which is always attended by many outsiders, who listen attentively. Regular services are also held among friendly people, where the preachers sing and pray, and explain the Word to those around them. All of these methods are effective, yet they are in no way substitutes for bazar-preaching. Variety, however, in this work is very advantageous. A tent pitched in some open place near the street,—if such a place can be hired,—filled with benches, and used daily for several days or weeks as a preaching place, will often prove successful, and secure more attentive listeners than are secured in the open street. Collecting a large number of preachers at one city, and preaching every evening at as many different points as the number of preachers will allow, will also prove very effective in awakening thought and inquiry. Such gatherings also afford an excellent opportunity for conversations between native preachers and missionaries on the best modes of presenting the truth in these public places.

7. Two native preachers and one colporteur now associated with me trace their conversion directly to bazar-preaching, and the work in this zilla known as the "Sikh work" took its start from the preaching at a *melá*. The number of Christians, including children, from this class cannot be less than two thousand. Other interesting cases could be mentioned.

E. W. Parker.

Mr. Parker has certainly contrived to pack a large amount of sound sense into his reply. He adds in a private note perhaps

the best thing of all :—"The lesson of my *experience* is this—
"that if a man would preach in the bazar he must first
"collect a store of knowledge and illustrations for this work, and
"have them always ready, and then when he goes to preach he
"must take all the wit, wisdom, good-nature, patience, love and
"power of the Holy Spirit with him that he can in any way
"command."

We have already alluded to Mr. Budden's paper on the general subject of our present article, a quotation from which is given above; in addition to that we have also a brief note from Mr. Budden containing more direct replies to the questions we have circulated :—

1. The judiciousness or otherwise of this practice depends entirely on the circumstances and the manner in which it is conducted.

2. In my opinion it is not wise to persist in such attempts where they are manifestly unacceptable to the people, after a fair trial has been made of conducting them in a proper manner.

3. The results of such attempts will probably be different on different minds, but it all depends on the manner and spirit in which they are conducted.

4 and 5. These are answered in No. 3.

6. House-to-house visitation,—lectures on special occasions in public buildings, publicly announced,—Christian services conducted in places of worship in towns and cities,—and chiefly habitual conversation with others on religious subjects, and testimony to Christ and his salvation, on all suitable occasions, illustrated and confirmed by consistent Christian lives on the part of all native Christians, as well as missionaries and others.

7. No, I do not.

J. H. Budden.

Mr. Greatheed, of Betul, Central India, writes :—

I have been in this country for two years only. Such as my experience is, I give it.

1. I think that bazar-preaching is a necessary element of missionary work. How else can the masses be reached? Few of them can read. Yet it should be done by well trained men, who are able to give an answer.

2 5. It should be carried on in spite of opposition, jeering, etc., when no other mode of operation can be substituted for it. The exhibition of Christian patience, cheerfulness and charity would be the best of all sermons, only the teaching will take a different form. The preacher should be more reserved as to the higher Christian doctrines, and confine himself to attacking heathen errors of belief and practice. It is unnecessary, for instance, to bring prominently forward the fact of our Lord's birth from a virgin where that only excites ridicule. I think we should not allow our message to be ridiculed, though we, the messengers, willingly endure it. It may be that we are too anxious to speak of Christ. The Jews had 1,400 years of preparation; the records of that period are given to us for our instruction. No one can intelligently believe a chapter of the Old Testament without being led on to the New.

6. Bazar-preaching will, of course, be accompanied by the sale or distribution of tracts; but I cannot conceive of any substitute for it.

7. I have known of cases of conversion from street-preaching,—not in my own direct experience, which, as I said, is small, but yet in my own circle, so to speak. They are comparatively few. But one must make great allowance for its indirect effects.

J. Greatheed.

Undoubtedly the preacher should confine himself to the elementary truths of the Gospel, so far as possible. The difficulty is that it is not always possible. For instance, the miraculous birth of Jesus, which would seldom be mentioned in street-preaching by the preacher himself, is not unfrequently brought up by some one in the audience. It is a question how much we should "attack heathen errors of belief and practice." Such attacks, when direct and pungent, are more apt to excite controversy, and to unfit the minds of the audience to hear the positive teaching of the Gospel, than to have any other effect. There is no part of street-preaching which requires such careful management as the allusions to the religions professed by those who are listening. Mr. Parker's remarks on this subject should be kept in mind. We know of skillful missionaries, however, who *do* attack Hinduism in their bazar addresses, and think they can do so with good effect. We will not undertake to deny that they can, but we doubt the wisdom of such a course as a rule, and always except when done with very great discretion. "It may be," remarks Mr. Greatheed, "that we are too anxious to speak of Christ." These words look rather startling, yet there is truth in them. The idea of Christ's atonement can be very easily introduced in a manner which may be inappropriate and harmful. We believe that, as a rule, our bazar or street addresses should deal largely with *sin*, the consciousness of which among Hindus is so apt to be dim and feeble. When the doctrine of sinfulness is well established as a foundation, the idea of a Saviour from sin, and of Christ as such, comes in naturally and appropriately.

Mr. Downie, of Nellore, Madras Presidency, whose letter we print next, has not only answered the questions proposed, but quite neatly turns the tables on us by putting a few little questions of his own. To these we will give due attention:—

1. If the preacher is judicious, and possesses a fair amount of common sense, some knowledge of men and things, and will not make himself obnoxious by thrusting himself upon those who do not wish to hear him, we think the practice of street-preaching a good one. The judiciousness of it depends on the possession or lack of that quality in the preacher.

2. It seems to us the very opposite of wise to persist in preaching under the circumstances alluded to,—a good street-preacher never would do it; and may we not say that a really good street-preacher would seldom or never meet with such treatment?

3. Yes, *such* efforts will undoubtedly throw discredit on the preacher and his message; but a good preacher won't make *such* efforts.

4. There is every reason to fear that street-preaching under the circumstances implied in this Question will repel and harden But is it fair to judge street-preaching by first supposing a series of adverse circumstances? Why may we not, with equal propriety, suppose a series of *favorable* circumstances? in which case our decision would be reversed.

5. If a preacher continues his efforts under the circumstances implied in the previous Question, he will not only not benefit anybody, but will do harm to himself, the work, and all concerned. Street-preaching is evidently not his "strong point."

6. If the preacher knows his work and loves it, no other method of missionary work need be substituted for street-preaching."

D. Downie.

"May we not say," asks Mr. Downie, "that a really good "street-preacher would seldom or never meet with such treat-"ment?" We do not know; but we doubt if that can be truly said. A preacher who is unwise will of course meet much more of such treatment than one who is skillful. But probably even the most skillful and the most judicious preachers meet with more or less of it. They may not in the villages; but in such places as Bombay and Poona it is more than doubtful if even good preachers can expect to escape such disagreeable experiences. If Mr. Downie will visit Bombay, we think we can put him in the way of addressing a city audience that will satisfy his cravings for persecution, if he happen to possess any!

Again, we are asked if it be fair to judge street-preaching by first supposing a series of adverse circumstances. Why not suppose a series of favorable circumstances? If the circumstances are all favorable, the propriety of street-preaching is questioned by no one. The very thing which makes it questionable is the existence of the unfavorable circumstances, which, unhappily, are very far from being imaginary.

In the introduction of his letter which now follows, Mr. Hooper, of Lahore, warns us against putting too much confidence in his opinions, as he has had less experience in street-preaching than many; our readers will judge for themselves how unnecessary this warning is:—

1. I am decidedly of opinion that street-preaching *ought* to be maintained as one department of missionary work. There are so many persons whom it is impossible to reach in any other way; there are so many instances of souls being saved owing, in the first instance, to street-preaching; it would be so difficult, if not impossible, for the missionary to gain a real knowledge of the thoughts and habits and prejudices, and even vices, of the people if this means were omitted, that I should think it an evil day for our mission work and cause if this department of labor were abandoned. At the same time I think it is our duty to choose such places and

times for preaching as may present the fewest of the objections which do undoubtedly lie against this kind of work. All occasions and places in which people's passions and prejudices are more than usually liable to be roused, or in which preaching interferes with their lawful avocations in any way, or in which one is most likely to come in contact with bad characters, should be avoided; and *if only* the same class can be as extensively reached, or even nearly so, by preaching on ground of one's own adjoining the street, I think it far better to adopt this plan, instead of what is strictly called street-preaching: for it offers *no objections* whatever, if only one allows *sufficient* liberty to interlocutors.

2–5. I think it very *unwise* to persevere in preaching where the majority of the people present—and not only a few noisy individuals—continue for some time hindering one by hooting and shouting, etc., etc., *unless* one has reason to believe that by perseverance up to a certain time the noisy may depart: as, *e.g.*, a Muhammadan crowd to go to their *namáz*, or (much more surely) to their *khánú* in the Ramazán. In these cases one may have a quiet preaching after they are gone, which may amply compensate for what one had to endure meanwhile; but to attempt to shout down shouting, or to preach down hooting, is, in my opinion, worse than folly. I do not believe that *such* perseverance on the preacher's part appears as anything but obstinacy, which of course only provokes his adversaries to greater obstinacy. On the other hand, the meek *endurance* of personal injuries must have a good effect on the most hardened audiences.

7. As to conversions as the result of street-preaching, if there were no other case to point to, I think that of Pandit (now Rev.) Nilkanth Nehemiah Goreh ought to be sufficient. Had it not been for casual preaching in the streets of Benares, he would in all probability have never heard of Christianity. But there are hundreds, at least, of such instances. Finally, let me say that I have always remarked that *concluding* a street-preaching with an announcement of *the judgment to come*, and of Christ as the appointed Judge, has a very sobering and satisfactory effect on the audience, provided they be not already too much excited or opposed.

W. Hooper.

We conclude our list of replies with that of Rev. Mr. Newton, also of Lahore, which will bring our Article to a fitting close:—

1. My experience of preaching to chance audiences in public places has, on the whole, been satisfactory. I have had opportunities in this way of making the Gospel known, in some degree, to thousands of persons who could never have been reached in any other way; and I think I may say, in reference to an experience of more than forty years, that in nine cases out of ten the audiences have been fairly attentive and respectful.

2. In localities where the people who come to the preaching are so unfriendly as generally to annoy the preacher by sneers and taunts, hooting and shouting, I should *not* think it wise for one to persist long in efforts to get a hearing. I should deem it right for him, in the spirit of the Lord's command, to shake off the dust of his feet, as a testimony against them, and go elsewhere. While there are still myriads of people who have never

yet heard a syllable of the Gospel, it cannot be right to waste one's time and energies in speaking, or trying to speak, to men who are not willing to hear. When Paul and Barnabas had Jews of this class to deal with, at Antioch, they said, "Seeing ye put it [the word of God] from you, and "judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Still, one should not be too hasty in taking such a step; for patience, combined with a tender solicitude for the salvation of the perishing, sometimes overcomes all opposition.

3. Yes.

4. Yes.

5. The 5th Question reads, "Is there any reason to suppose that "the perseverance of a preacher in continuing his efforts under such "discouragements will have a beneficial effect on the minds of any?" I should say that this would depend on the spirit manifested by the preacher. I know a missionary on whom an adversary once poured a volley of abuse for something like an hour. He bore it in perfect silence. It was the meekness of the Master. The thing aimed at by his vilifier, apparently, was to make him angry; but the attempt failed. The adversary at last gave up in despair, and went away. He was evidently satisfied that there was no use in playing that game; for he never tried it again. The missionary was able afterwards to resume his discourse; and some of the by-standers were so much struck by his forbearance that they could not conceal their admiration. In this case the effect of patience, at least, if not of continuance, was certainly good.

The opposition made to street-preaching at this place has never taken the form of hooting, so much as of wrangling; and the men who once were most distinguished for this sort of opposition have of late years seldom shown themselves. I think perseverance in the work has had something to do with this.

6. Chapel-preaching is a good substitute for street-preaching, provided the chapel stands on a comparatively quiet thoroughfare, especially if the preaching is preceded by sacred music.

7. Yes. JOHN NEWTON.

Enough for once. Our "Conference" has exceeded the limits which we proposed to let it occupy when we planned it. Yet we have received answers from only about half the circulars which were sent out. A few replies have come in since this Article was in type; they will appear in the next Number. With a view to resuming the subject at that time, we invite attention and answers to the following questions:—

1. Should discussion be allowed during street-preaching? If not, how can it be prevented?

2. What results should satisfy the street-preacher? Should he expect results in the shape of immediate conversions? or should he, while striving to effect such, yet be satisfied with that general diffusion of Christian knowledge which this method of labor is adapted to promote?

Art. II.—THE FIRST FOUR YEARS OF DR. DUFF'S INDIAN CAREER.

THE news has reached India that the great and good Alexander Duff has gone to his rest. In him a prince in Israel is fallen. The prince of missionaries has received his crown of glory. A burning and a shining light is removed to the upper sanctuary. Some months ago he suffered from a heavy fall while taking down a book from an upper shelf in his library. This was followed by an attack of jaundice, which continued to increase, in spite of all the doctors could do, and of a visit to the mineral waters of Germany. On his return from there he was removed to Sidmouth, in the south of England, where it was expected he would benefit from the mildness of the climate. Soon it became apparent that there was to be no recovery on earth. Without acute suffering, and in perfect peace, he lingered on till Tuesday morning the 12th of February, when he died, in the seventy-second year of his age.

As there is in Calcutta a large mass of material connected with the life of this great man, inaccessible to the public, but which throws a great deal of light on the life and work of Dr. Alexander Duff, and which must be interesting to all who take pleasure in mission work,—matter still less accessible to friends in England, and which cannot fail to be serviceable to any who may attempt his biography,—we resolve to search into these dusty records of the past as far as they are accessible to us, and to lay before our readers the result of our investigations. We shall preface these with the few facts of his life known to us previous to his arrival in India, as also with a *résumé* of such facts as he himself has published in his *India and Indian Missions.*

Alexander Duff was born in an old farm-house near the romantic and then very out-of-the-way village of Pitlochrie,—"the clergy-"man's hollow," as the word originally meant. It is situated in one of the most picturesque nooks in the highlands of Perthshire, but is now very accessible to the public by means of the great Highland Railway. Tourists frequent it in summer in large numbers. A hill in the immediate neighborhood commands a view from the Central Grampians to Arthur's Seat, Edinburgh, and from Ben Macdhui in Aberdeenshire to Ben Nevis in the west of Scotland. Quite close at hand is the Pass of Killiecrankie, where the "bonnie Dundee" of Scottish song, but "the bloody Claver-"house" of Church history, fell in battle at the head of his Highland host. While passing by rail though the place last summer,

our thoughts were much with the great and good man who was then lingering in pain in his own house in Edinburgh. So we talked, as our manner is, to our fellow-passengers in the railway carriage, of the events that had transpired in the past at the various places on our journey ; and on a boy and girl of twelve and fourteen years respectively joining our party at the Pitlochrie station, we inquired who was the greatest man ever born in or near their village. They could not tell. "Never heard of Dr. Alexander "Duff?" "No."—"Attend the Sabbath-school?" "Yes."—"The "Free Church Sabbath-school?" "Yes."—"Give your half-pennies "to send the Gospel to heathen boys and girls?" "Yes."—"And "never heard of Dr. Duff, the prince of missionaries?" "No." Such is fame. A man has honor, save in his own country. At the next station we were joined by a young lady of about thirty, also a native of the neighborhood. We reported our conversation with the children. Yes,—she knew all about him and his, admitted that he was great, and explained his greatness by the words, "Highland passion and power, pride and prejudice," which, she added, helped many a Highlander into a *quasi*-greatness. Then she told us how, in his passion, he had so chastised a boy, in a school he was teaching while a divinity-student, as to bring upon him a horse-whipping from a man that was buried only two or three days before in a neighboring churchyard, to which she pointed. She had nothing good to tell of the great missionary. Her *beau idéal* of a man and a minister was Dr. Norman MacLeod ; so we asked her if she was not "a moderate," a member of the Established Church of Scotland. She admitted that she was ; and this sectarianism embittered her heart against the great Free Church missionary, who himself was as free from such a feeling as can well be imagined. "Men's evil manners "live in brass ; their virtues we write in water."

Dr. Duff had a great deal of passion,—Highland, Celtic passion,—and of the power which it gives. But we may say of him—

> "Wise in passion and sublime in power,
> Benevolent in small societies,
> And great in large ones."

Dr. Duff's father had come under the powerful influence of the Holy Spirit in connection with a spiritual revival in his native parish, and, as a consequence, took special interest in the progress of Christ's kingdom at home and abroad. As Dr. Duff informs us, he was early initiated by his father in "a general knowledge of the "objects and progress of modern missions." He took great interest, as Carey before him had done, in pictures of Hindu idolatry and maps of heathen lands. After studying in the parish school of Kirkmichael, and the Perth Academy, he went, at the early age of twelve years, to college in the University of St Andrews. His

father presented him with £20 to pay all his expenses. Education at the Scotch Universities has always been cheap. Many have spent a session at college, paid £7-10 for fees, and another £7-10 for their board, lodging, books, etc.—the whole session costing not more than £15. Dr. Duff never got more than the £20 from his father towards the expenses of his college education. He supported himself by means of fees received from teaching others, eked out by a scholarship which he gained by competition at fifteen. He stood first in the Humanity classes, as the Latin classes are called in Scotland. At the close of his course he took the M.A. degree, on which he entered St. Mary's Divinity Hall for the study of theology. While here preparing for the ministry, he was made president of an unsectarian missionary society which received apostles from the foreign field, like Dr. Morrison from China, Dr. Yates from Calcutta, and Dr. Marshman from Serampore. From 1823 to 1834 St. Andrews' University was practically a missionary institute, chiefly through the influence of Dr. Chalmers, who was at the time Professor of Moral Philosophy. From such missionary influences Dr. Duff's colleagues, Drs. Mackay and Ewart of Calcutta, R. Nesbit of Bombay, and John Adam who preceded him, and the saintly John Urquhart, went forth into the world to preach the everlasting Gospel. A surviving fellow-student says that young Duff, even then, "as a friend was always "singularly obliging, warm-hearted and constant; as a companion "he was uniformly agreeable and cheerful, and not unfrequently "impressive in his appeals to the better susceptibilities of our "nature; though generally in high spirits and mirthful, he never "allowed his mirth to degenerate into boisterous vulgarity." The younger members of the Church were at the time waking to the claims of the heathen on the Church of Christ, and upon every member of the Church. Individuals felt the claim first, before the Church, as a corporate body, came to acknowledge it. And these men not only set up missionary societies of their own,—societies which could rank a *Brainerd* among their missionaries,—but, with true catholicity, largely helped in the formation and support of other societies outside their own Church and country. We believe a Scotch clergyman was one of the principal originators of the London Missionary Society. Messrs. Fuller and Marshman were always ready to acknowledge the hospitality, sympathy and support which they received from members of the Church of Scotland long before the Church herself took up the cause of missions in her corporate capacity.

In 1823 the Rev. Dr. Bryce, Senior Chaplain of the Scotch Church in Calcutta, sent home a memorial which helped much in rousing the Church to take up the cause of missions to the people of India. The Rev. Dr. Inglis, one of the best and wisest of men, brought the subject before the General Assembly of May, 1824,

and formally proposed that the Church should organize a mission to the heathen. Very many, and what were regarded as very formidable objections were put forward against the Church committing herself to such a course. In previous years these objections were regarded as insurmountable, but in this year (1824) the General Assembly unanimously appointed a Committee to devise a specific plan for the accomplishment of that object. In May of the following year the Assembly resolved that it was desirable to make one or other of the British Provinces in India a field of missionary labor, and that it was further desirable to establish, in the first instance, one central seminary of education, with branch schools in the surrounding country, on behalf of native children, superintended by an ordained minister of the Scotch Church, assisted by two additional teachers from Scotland, and native teachers trained in the country. A collection was ordered to be made on its behalf in all the congregations of the Church of Scotland. But, of the 900 parish churches and 55 chapels of ease, only 59 parish churches and 16 chapels obeyed the injunction. The collection received did not altogether amount to £400. It had, in short, been a failure. The following year (1827) indicated a slight progress. But these were days of small things when compared even with our own times. In 1876 the Free Church alone (and it constitutes only about half the Church of Scotland of 1827) collected for foreign missions £27,200. Still, the collections of 1826-27 justified the Church in taking the matter up heartily, and in looking out for a suitable man to found their missions. At the request of the Committee, Principal Haldane, of St. Andrews' University, looked out the man. He came to the conclusion that Alexander Duff, then in the last year of his divinity course, was the proper person. Mr. Duff was accordingly applied to, but, diffident of his own abilities, he refused. A year after, being now through his studies, and preparing for licence, he was again applied to, but now by Dr. Ferrie, of Kilconquhar, Professor of Church History. Mr. Duff now very seriously and prayerfully viewed the matter in all its bearings, conferred with Dr. Chalmers on the point, and on being assured that in the working out of the general plan of operations laid down by the Church he would not be placed under the control and authority of any man or body of men in the station destined to be occupied by him, and that he would be left free to adopt any measures which to him might appear best calculated to make known to the heathen the unsearchable riches of Christ, he accepted the offer as now, a second time, laid before him. The appointment was ratified by the Assembly of May, 1829. On the 30th July he was united in marriage to the daughter of W. Drysdale, Edinburgh, a near relative of Sir Walter Scott, and a lady who till her removal by death, a few

years after her husband had left India for good, proved a most devoted wife, and a most useful helpmeet to him in all his missionary labors. On the 12th August of the same year (1829) he was ordained missionary to the heathen by the presbytery of Edinburgh, Dr. Chalmers preaching and delivering the subsequent address with his usual power and unction. By the middle of October the young couple (Dr. Duff was at the time only twenty-three years of age) were on their way to India viâ the Cape, in the East Indiaman *Lady Holland*. But

> "On India's long-expecting strand
> Her sails were never furled."

On the night of Saturday the 13th February, the *Lady Holland* violently struck on the rocks of a desolate and uninhabited island thirty miles north of Cape Town. There was no loss of any man's life among them, but the ship was a complete wreck. And everything which Mr. and Mrs. Duff had brought with them from their distant homes was lost, including 800 distinct works, and, worse still, his highly prized manuscripts, save and except his Bible. "They are gone," exclaimed the devoted missionary; "they are gone, and blessed be God I can say 'gone' "without a murmur. So perish all earthly things; the treasure "that is laid up in heaven alone is unassailable." He was afraid he had been "a wholesale idolater of books and written "papers." So God, in his mercy, took them all away, "all, all "save one, and that is the ever-blessed Book of Life." A new vessel was got, and the missionary and his wife and their fellow-passengers, among whom was the afterwards distinguished Sir Henry Durand, late Lieutenant-Governor of the Panjab, proceeded on their journey, but not without encountering more perils by the sea. The new vessel was nearly foundering in a storm off the Mauritius, and at last was cast ashore in a cyclone at the Sand-heads, near the mouth of the Ganges. But God was with them, and carried them in safety to their destination. They arrived in Calcutta on Wednesday the 27th of May, 1830, the very hottest part of the year. The journey occupied altogether between seven and eight months. The young missionary was at once most cordially welcomed by all the missionary brethren, and by private Christians of all denominations. He expresses special obligations to Bishop Corrie, who was at the time Archdeacon of Calcutta, and to Dr. Bryce, Senior Chaplain of the Scotch Church.

Mr. Duff at once set to work, in spite of the heavens above him being as brass, and the earth under him as iron. He was strongly urged to sit down and study the language, and attend to that, only, in the mean time. No, he could not do that. The necessities of the mission entrusted to him would not permit him. He accordingly set himself to *inquire*, and the success of his

plan justified this step taken. But from whom to inquire? There are in Calcutta *no gentlemen at large* to inform the ignorant, and to guide the inexperienced. The resident European population knew little or nothing of the northern or native part of the town, and still less, if possible, of missionary labors carried on among the natives, whether in the town or its immediate neighborhood. Yet most of them were quite disposed to express themselves very strongly on what was being done, and what should be done. It is still exceedingly difficult to obtain any reliable information on almost any Indian subject. In 1830 the difficulties were tenfold greater. Young Duff had made up his mind to have information, and he would have it. With this view, in the Calcutta heat of May and June, he waited on the principal office-bearers of literary, benevolent and religious societies, and on civil and military servants of Government of lengthened experience in the country. He also accompanied in turn Episcopalian, Independent, Baptist and Wesleyan missionaries to their respective fields of labor, whether it was preaching under the shadow of a tree, or in the crowded thoroughfare, distributing tracts or Bibles, or inspecting and catechizing elementary Bengali schools. He made a special point of making the acquaintance of wealthy, influential and learned natives, merchants, zamindars, rajas, etc. In this way, within a short time he collected an immense amount of useful knowledge on the various subjects most intimately affecting his Mission—more particularly the site of the proposed Institution, the chief language to be taught in it, and generally the specific mode of procedure.

The home authorities had ordered him to build the Institution at such a distance from the metropolis as to allow friends living in town to visit it occasionally. Mr. Duff saw very soon that this would not do. The Church of England has wrecked her magnificent college—called Bishop's College—on this very point. Its foundation was laid nearly ten years before Mr. Duff arrived in the country. Originally intended more especially for the training of native and other preachers, catechists and school-masters, it was in this very year 1830 opened for lay or general students, not intended for clerical or educational work. It possesses one fellowship and 21 scholarships, the holders of which are entitled to rooms, board and tuition, free of charge. Though not three miles from Calcutta, even that small distance has rendered it comparatively useless—and the immense sum of £15,000 spent on its erection is thrown away. Duff had orders to follow their example—almost the only order he had received with regard to his Institution. But, with the sagacity of genius, he saw that this would not do. So he resolved to break through his orders, and open his Institution in

the very centre of the native quarter of the city. The success which followed his decision has thoroughly justified his action in this matter.

The next question to be decided was still more complicated. It was—what language should be used in the Institution—Bengali, Sanskrit, Arabic, Persian or English? There was a great deal to be said in favor of each. Most people would have Bengali or Sanskrit—the common and the classical language of the province. Others, following the time-honored customs of the country, alike under Muhammadan and British rule, would say Persian or Arabic,—the language of the courts, and the classical and sacred language of the late rulers,—the parents, as it were, of the *lingua franca* of the whole Indian Empire. Mr. Duff, after a thorough study of the subject, decided against all these in favor of the English, in spite of the prophecies of failure continually ringing in his ears from friends and foes. Time has justified the decision of the young missionary. Of course this did not imply that no Bengali was to be taught. Among his native Highland glens he may have seen that English was most successfully studied by the help of the Highlander's Gaelic, and not to the exclusion of it, as is attempted by some.

The next most important question was also connected with the home orders, and the practice of the Church of England as illustrated in the establishment of Bishop's College. The question is spoken of as *the mode of procedure*, which was decided by the Edinburgh Committee and conformed to by the Assembly, to be the establishing *at once* a central institution for communicating a higher education—literary, scientific and theological—to a select few, some of whom would be trained to become teachers and preachers, instructors of their countrymen, "not only in the "arts and sciences of the civilized world, but in the things which "belonged to their everlasting welfare." Mr. Duff soon found that not one of those willing to enter such an institution was qualified, and that not one of the qualified was found willing to enter it. All the missionary schools in the Presidency were mere elementary Bengali ones, from which no qualified student for the proposed Institution could be got. Education was so severed from religion in the Hindu College and other Government schools that their students were thoroughly atheistic and anti-Christian, so that none of them could be induced to enter such an institution. The idea of *starting at once* with a collegiate institution had therefore to be given up—*in the mean time*. And he resolved to begin at the beginning, and prepare a sufficient number of young men who would be both qualified and willing to enter on the higher course. This question was also deeply involved in another, and that was the question of "brick and "mortar." The young missionary was strongly advised to begin

at once and build a handsome edifice, to attract the hesitating by outward appearances. But such counsels, however plausible and acted on by others, his predecessors, Mr. Duff set aside, and resolved to open in a hired house an *English* elementary school, as he himself says, "in the face of the highest authorities,—in the " face of Government enactments, and learned dissertations, and " the practices of Christian philanthropists." And here also the success following the action taken has fully justified the wisdom of the decision come to. But at the time he was described by many as suffering from a new mental affection, to which they gave the name *Anglomania*. His action in this matter he had to defend in various pamphlets. Two of the arguments brought against English being the favored language are still somewhat common. They are that the market would soon become overstocked with English-speaking babus, to which he answered, That will cause a demand for still higher attainments in English and the Western sciences;—and that a superior English education implied infidelity and atheism, to which he answered,—Truly so when separated from true religion, as in the Hindu College and other Government schools; hence the greater necessity for missionary colleges if such a catastrophe is to be prevented.

The hired house was accordingly obtained through the influence of the great Hindu reformer, Raja Ram Mohan Rai, the founder of the Brahma Samaj of India. It was at one time used as a Hindu college, and afterwards as a chapel in which Ram Mohan Rai's followers worshipped. On Monday the 12th of July Mr. Duff wrote to the Raja telling him that he intended to open the school next morning. On Tuesday the Raja sent five lads, with whom Mr. Duff had a long and interesting talk. They then went away promising to bring others. By Friday the number of applicants had risen to 320. But the house could hold only 120. He then insisted on a written application supported by a special recommendation from some respectable native or European gentleman. The whole of the following week was spent in receiving applications and examining candidates. The number being still too large to be accommodated at the same time in the one house, he resolved on dividing their number, and having them assemble one half in the forenoon, and the other half in the afternoon. The importunities to which he was subjected were something extraordinary—some crying out,—"Me know your commandments,—'Thou shalt have " 'no other gods before me.' Oh, take me;"—others, "Oh, take " me, and I pray for you," etc. Finding the number of applicants still larger than he could accommodate, he applied two other tests. He made all pay for their books before being admitted; in all other missionary schools the books were supplied free. He also insisted upon the guardians signing a written agreement to

attend to various rules and regulations under pains and penalties. "The result of all this was that many of the idle, the wandering, "the frivolous and ill-intentioned at once disappeared."

The business of actual tuition commenced on Monday the 2nd of August, with forty pupils who could read, with no intelligence, words of two syllables. All the rest were divided into three classes, whose attainments did not equal those of the first forty. "The educational bark was now," as he says, "fairly "afloat on a sea of ignorance," with the determination not to slacken sail till they were safely anchored in a port in the ocean of knowledge. His assistant teachers had no idea of rule, plan or system. Such, however, was not the case with the master-spirit presiding, and guiding the whole. He had resolved on applying the intellectual system of Wood, of the Sessional School, Edinburgh, better known as Stow's system, making the changes necessary to adapt it to the raw materials on which he was working.

The next difficulty was the introduction of the Bible, a step the taking of which, it was very generally prophesied, would completely break up the school. But the young missionary went about the matter with extraordinary care, prudence and wisdom—with what may be characterized as the wisdom of the serpent, and, at the same time, the innocence of the dove. He commenced with the Lord's Prayer; the Parable of the Prodigal Son followed; then Paul's description of charity. Lastly, the New Testament, and after a time the whole Bible, was systematically studied. But, that there might be no misunderstanding afterwards, or any plausibility given to the charge that he was, in teaching the Bible, taking advantage of the ignorance of the parents or guardians, he made it a standing rule that no boy should be admitted unless his father or guardian should accompany him in person, and see and hear for himself what was taught. The Bible was always used *only for religious purposes*—never as a text-book for reading, spelling or grammar. But as the Bible was used solely for religious purposes,—so the other books were also used with more or less of the same end in view. This is very beautifully illustrated in the explanation given by Mr. Duff to his class of the origin of *rain*, which caused one of the boys to exclaim—"Ah! what have I been "thinking? If your account be the true one, what becomes "of our Shastras? What becomes of our Shastras? If your "account be true, then must our Shastras be false." In this way it was found that the teaching of the so-called secular subjects might be made, by a devoted missionary, in one sense, as direct and indubitable missionary labor as the teaching of religion itself. To the same effect we heard Mr. Woodrow, the late Director of Public Instruction, say that, with the view of

being able to state with the greater power a geographical fact that falsifies the Koran, he had taken great trouble to go on a voyage to the Arctic regions. Mr. Duff soon found that the school books accessible to him were not suitable for his school, so he set himself at once to provide the necessary ones. He, with the least possible delay, compiled three new elementary school books, entitled *English Instructor*, No. I., No. II. and No. III., each consisting of two parts, the *common* and the *religious.*

When everything was got into good working order, progress being rapidly made in all branches, and hopes of great success becoming more sanguine, one fine morning on entering the school he found the benches, instead of being, as hitherto, crowded, almost all empty—only about half-a-dozen pupils present. And even these were suffering from a panic. On making inquiries, he found that the organ of the highly orthodox Hindu party—a paper which had been established a year before to defend *Satíism*—had fulminated a thunderbolt against the school. Parents were ordered, on pain of excommunication from Hindu society, to withdraw their children. Mr. Duff wisely resolved to take no notice of the threatenings, but to proceed to teach the few present as if nothing had happened, confidently believing that the boys would soon come back again. And so they did. Threats were afterwards, from time to time, published by the same paper, but their effects became less and less felt, till at last they were not perceived at all. The school rapidly became more and more efficient, and continually acquired greater and greater popularity with both natives and Europeans. By the end of the first twelvemonth of its existence the young missionary resolved on a public examination in the Town Hall of Calcutta. The reports of the school given in the newspapers of the day—the *India Gazette*, the *Bengal Hurkaru*, and the *John Bull*—were very flattering. Lord William Bentinck, the Governor-General, publicly proclaimed that the school had already "produced unparalleled results." One of the indirect results worthy of special notice was the establishment of schools more or less similar all over the country. Mr. (afterwards Sir Charles) Trevelyan, while enforcing about this time the power of example, said,—"How numerous are the instances in which visitors to "the General Assembly's celebrated Academy have caught the "spirit of the plan, and been induced, on their return to their "respective districts, to form the nucleus of similar institutions!" One of the most remarkable of these was that established at Taki, 45 miles east of Calcutta, by the brothers Chowdry, who bound themselves to give between Rs. 200 and Rs. 300 a month towards its support, and to leave it altogether under Mr. Duff's sole management. For many years it was a great power for good in the district. It was to take charge of this

school that the Rev. W. C. Fyfe, the present Principal of the Free Church Institution, came to India. The Institution was fast developing itself into a normal seminary for the training of teachers, and into a collegiate institution for the teaching of the higher literary, scientific and theological branches of a liberal education—the kind of school contemplated from the beginning. A distinguished colleague was on the way out—a scholar, a gentleman, and a devoted Christian, in the person of the Rev. W. S. Mackay. In these circumstances Mr. Duff thought the time had now come to draw the attention of the missionaries of other societies, laboring in the country, to its claims on their support and patronage.

From this arose one other indirect result of the school, of the utmost importance to the progress of Christianity in the country.

The history of Christian missions in Bengal during the last fifty years is most intimately connected with the Calcutta Missionary Conference. It consists of all Protestant missionaries laboring in Calcutta and its neighborhood, with a few of the most influential laymen who have identified themselves most prominently with the missionary cause. At its monthly meetings the questions most intimately affecting for good or evil the success of missions to the heathen are discussed, with special reference to the practical carrying on of the work. This Conference has been the means of doing much good in the past—not only by enlightening its members, and through them the public, on some of the most important features of missionary work, by rousing up the dispirited and despondent, encouraging the weak, restraining the rash, and increasing brotherly love among all, but also as the means by which the missionaries most effectually approached Government in regard to such questions as required to be legislated upon, or to be righted, by Government. The origin of the Conference is most intimately connected with the subject of this article. Its first minute runs thus:—

"June 1, 1831. At a meeting held at the Union Chapel House, present Rev. W. Yates, in the Chair, Rev. Messrs. A. Duff, J. D. Pearson, W. H. Pearce, J. Thomas, A. F. Lacroix, G. Pearce, — Eteson, J. Hill, P. Percival, G. Hodson, G. Christie, C. Piffard, G. Gogerly,[1]

"The Rev. Mr. Duff having briefly stated his views concerning the establishment of an Institution for the education of native youth, it was *unanimously resolved*[2],—

"I. That an Institution, in Calcutta, adapted to carry on the literary and Christian education of promising natives to a higher degree than has been hitherto attempted, is highly important to the propagation of Christianity in India.

"II. That if such an Institution should be formed in connection with the General Assembly of the Church of Scotland, in which such an education can be given without interference with the peculiar views of different denominations of Christians (and the details of the general plan appearing

[1] Of whom Rev. G. Pearce alone is living. [2] The italics are not ours.

unobjectionable), we pledge ourselves to aid it, as far as our relations to different societies will permit.

"III. That Mr. Duff be requested to prepare, by the time of next meeting, a detail of the plan on which he intends to act, for the future consideration of the Brethren.

"Meeting adjourned."

The minute bears no signature, nor does any succeeding minute until the Rev. Dr. Ewart was appointed Conference Secretary, in November, 1835, after which his signature is affixed during the twenty-five years of his Secretaryship.

At the second meeting of Conference, held at the Baptist Mission House, Circular Road, July 5th, 1831, the minutes of the first meeting were confirmed, and Mr. Duff read a paper giving an account of the plan which he intended to pursue in the proposed Institution. It was then resolved—

"I. That it appears to the missionaries present, and to several others with whose sentiments they are acquainted, that an Institution on the plan proposed by the Rev. Mr. Duff is admirably adapted, in the present state of Hindu society in Calcutta, to secure the progress of general science and true Christianity in India.

"II. That two Committees be formed, to be denominated 'The 'General Committee' and 'The Book Committee,' the duties of the former to make arrangements in reference to the general and financial concerns of the Institution, and of the latter the arrangements in reference to the books to be used in the seminary."

Of both these committees Mr. Duff was appointed secretary. At the same meeting Mr. Gogerly was appointed "Secre-"tary to the United Brethren [the name by which the Conference "was then known] at all their monthly breakfast meetings." The third meeting was held in Dr. Duff's house. To this meeting reports from the sub-committees were submitted. That of the General Committee contained six resolutions :—

"I. That all 'property' connected with the proposed Institution should belong to the Committee of the General Assembly of the Church of Scotland.

"II. That the relation subsisting between the said Committee and the different missionary bodies be expressed in the following manner. The former say,—'We propose to establish a certain Literary and Theological Institution, 'and you may have the privilege of enjoying all the advantages which it offers, 'upon reasonable terms.' The latter reply—'We are ready to accept the 'offer, and accede to any terms that may be reckoned just and reasonable.'

"III. That (it being always implied that the system is to exclude denominational peculiarities), as the proposed Institution would be entirely of a charitable nature, five Rupees *per mensem* for each boy be deemed a reasonable fee till the number amount to 10; from 10 to 20, four rupees, eight annas, each ; for 20 or any number exceeding it, 4 rupees each, which might be reckoned the permanent fee of the Institution, these numbers and rates being understood as applicable to each missionary body separately."

These and other resolutions in the same direction were unanimously adopted by the Committee. They then proceeded to take a census of the various mission schools in which English was taught, and from which pupils for the proposed higher school might be expected. It was found that, including 150

boys in Mr. Duff's own school, there were 400 in all. These, however, included 40 boys in Mr. Thomas' school in Howrah, and 50 in Mr. Pearson's at Chinsura, 25 miles from Calcutta. The 400 were, however, in a short time expected to increase to 640. From these in the course of two or three years 60 boys were expected to be qualified to enter the proposed higher school, "a number amply sufficient to justify the opening of any "Institution." The same school books were to be used in all these schools. The Book Committee submitted their report to the same meeting of Conference. It enters very minutely into a consideration of the books available, and provides for the preparing of others required. Dr. Duff's signature is to both reports, and they bear clear evidence of being largely the product of his mind. The minutes of the meeting end with the words—" Resolved "that the reports now read be adopted by the meeting."

The fourth meeting of Conference was taken up altogether with the consideration of a letter to Mr. Duff, when it was resolved that the letter drawn up by Mr. W. H. Pearce be "approved of and signed by all the brethren concerned." Messrs. Duff, W. H. Pearce, Percival and Christie were appointed "a sub-committee to prepare a detailed account of the rise " and progress of the Institution, and afterwards, on its being " approved, to have a few copies printed off." Mr. Pearce's letter is entered bodily on the minutes, filling over fourteen quarto pages of MS. It begins by setting forth the need of such an Institution, as acknowledged by the Calcutta School Society, which held, even in 1817, that no plan for the enlightening of these populous provinces can be expected to succeed without the adoption of systematic measures for providing a body of qualified teachers and translators from among the people. But this neither the School Society nor any other body attempted to do. Besides, the committee of this Society was composed partly of Hindus and Muhammadans entirely opposed to the spread of Christianity, and of others quite indifferent to it, as well as of zealous Christians; and it thus never exhibited the Christian aspects which its founders had hoped the declining prejudices of their coadjutors would have gradually allowed it to assume; hence the coöperation of missionaries had, for obvious reasons, been by degrees largely withdrawn. The missionaries accordingly hoped that it was reserved for Mr. Duff's proposed Institution, which had the progress of Christianity as the bond of union among all the members of its committee, to supply in a far higher degree the wants which the School Society was in part intended to meet. They therefore recorded with pleasure their conviction that the advanced education on Christian principles of a select number of youths of superior talents would greatly contribute to the firm establishment and rapid spread of

Christianity in India. Whether it regarded the children of Hindu or of Christian parents, they considered it as highly important. Should the youths who received these advantages not become true Christians, they felt persuaded that they could not continue idolaters ; they would imbibe a respect for Christianity, and a conviction of its truth, and, as school-masters, periodical writers, editors, and translators of valuable works, would exert a most beneficial influence on their countrymen. While, should they enter the Institution after conversion, or by the blessing of God on the efforts of their instructors be brought to a cordial reception of the truth in the Institution, they would, in all the above capacities, and as preachers of the Gospel in addition, doubtless become the most efficient agents in the propagation of Christianity throughout India. Besides, such an Institution would give the means of respectable employment to the children of native Christians,—then debarred from support in many ways by the loss of caste,—and thus secure that body an influence in society. Further, if conducted in harmonious coöperation, it would add to the many proofs, which Calcutta even then happily afforded, another and most important exemplification of the truth that, though differing in sentiment, yet in the all-important work of seeking the salvation of men, the honor of the Redeemer, and the glory of God the missionaries of different churches were one in heart and effort. Considering that there were then 2,000 intelligent Hindu youths receiving education in the English language,—a number superior to the aggregate of all continental India,—besides, that the number was very rapidly increasing, and that the collegiate institutions already established either admitted no instruction in Christianity, or were too distant from the city for city youths to avail themselves of them, it was evident that English was the most desirable medium for general use in the proposed Institution. It was felt, however, that the isolated efforts of separate denominations were almost hopeless. They felt that it was unattainable by them, except by the diversion of the time and talents of their best qualified members from the direct communication of the Gospel by preaching. But they thought, from the preparatory instruction required, and the prejudices to be overcome, Mr. Duff's expected colleagues and himself would find, in their endeavors to place the Institution *without delay* on an efficient footing, the aid of other denominations highly important to success. After dwelling upon the advantages that would accrue from the study of English and the Western sciences, they proceed to remark that it was to the science of theology, in the most enlarged meaning of the term, that they wished everything else to be subordinated, and that to this, as to one common centre, all other branches of science should conduct the pupil.

The experiment of communicating knowledge without reference to moral or religious principles had already been tried in Calcutta on a large scale among the Hindus, with much success as far as detaching the pupils from Hinduism was concerned, but with very little or no effect in leading them to vital Christianity. They had been turned from the stagnant pool of polytheism, but only to the almost equally poisonous, though somewhat less turbid, waters of infidelity. The United Missionary Brethren thought that it was high time, therefore, that efforts for the diffusion of knowledge in close connection with the sacred Scriptures and the religion of Jesus should have a trial. But they were somewhat anxious as to the nature and extent of the theology to be taught. They thought that as only a portion of Scripture was to be read and explained, and a prayer offered, and as all the works on the evidences of Christianity were so completely devoid of peculiarities of doctrine as to be equally acceptable to every denomination, they need anticipate no difficulty in most cordial coöperation in either of these subjects; nor did they consider the obstacles to united effort in the more delicate subject of controverted theology insurmountable. The weightier part of Scripture truths they held in common. If to these the public lectures of the Institution were confined, much would be gained in feeling and in effort, and no injury whatever would be inflicted on any of the denominations they represented. The professors would be left at liberty, as missionaries of other denominations would be, in their own residences, to give instruction to those more immediately under their care in the things in which they differed. Indeed, the United Missionaries proceed to add,—"Happy would it be for "the students, and for the cause of missions too, if the students "were privileged to have their minds well informed on the topics "on which they agreed, though no opportunity should ever pre-"sent itself to give them more information respecting others "than their previous extended knowledge of the Scriptures would "necessarily give them." United effort appeared to the Brethren as practicable as it was desirable. The conditions of coöperation were therefore these:—"*A pecuniary contribution for* "*benefits received; sound Scriptural and general education on* "*principles of non-interference* with the sentiments respecting "which Christians of all the denominations concerned are not "agreed." On these conditions they pledged themselves to recommend the Institution to the patronage of the societies with which they were respectively connected, and to support it themselves by all means in their power. And they anticipated, in a heathen country, and in "a period of enlarged charity among "*all* denominations, no narrowing of the bounds of Christian "union and coöperation from the General Assembly of the Church "of Scotland, whose Universities *at home* had, from their estab-

"lishment, been accessible to all who chose to avail themselves "of their privileges."

The United Brethren further pledged themselves to model the course of instruction in their Bengali and English schools with a view to qualify the pupils by degrees to enter the proposed Institution, in confident expectation that the Church of Scotland, and the various missionary societies represented, would sanction these measures.

This very remarkable letter concludes with the following words to the young, inexperienced Scotch missionary; he was at the time only twenty-five years of age, with only eighteen months' experience of India:—

"In conclusion," they add, "we beg to express the pleasure we have felt in welcoming you, dear Sir, and the influential body of which you are the agent, into the field of missionary labor in Calcutta. By your frank and candid manners, your well furnished and active mind, and your zealous and judicious labors, you have secured for yourself a place in our esteem and affections; and the Church of Scotland, while receiving this evidence that its labors, instead of being deemed obtrusive, are hailed with pleasure by all denominations who have preceded them,—that, instead of disturbing the harmony which has hitherto so happily characterized our united efforts, they are likely to add a bond of union, by which it will be strengthened and enlarged,—must surely feel a glow of pleasure and gratitude to God, which under less favorable circumstances would have been denied them. May your labors and those of your expected coadjutors be long protracted, and when you and we are removed to a better world, may this Institution, which we thus unite in fostering, be blessed by God, so as to become a most successful instrument for the glory of his name, and the salvation of the heathen!"

The letter is signed by "James Edmonds, William Yates, "J. Hill, A. F. Lacroix, George Gogerly, P. Percival, James "Penny, George Pearce, James Thomas, George Christie, Thom-"as Hodson and T. K. Higgs." It is dated "Calcutta, Sep-"tember 6, 1831." This lengthy letter is highly creditable to all parties concerned.

At the same meeting of Conference at which this letter was agreed to, a sub-committee, of which Mr. Duff was seemingly convener, was appointed to prepare a detailed account of the rise and progress of the Institution. At the following meeting, held in the Baptist Mission House, October 5, 1831, Mr. Duff intimated that the documents connected with the rise and progress of the Institution were in a state of forwardness, and would be ready by next meeting.

It was at this meeting that it was resolved for the first time to appoint regularly at one meeting a subject to be discussed at the following meeting. This has continued a characteristic feature of the Calcutta Missionary Conference to the present day. And it has always been understood that whoever prepares a subject for discussion shall be prepared to introduce the subject

by a written paper or speech. We have taken the trouble of collecting together the subjects so proposed and introduced by Dr. Duff during the whole length of his stay in India. They are almost all of them connected very intimately with his own work as missionary, and some of them with discussions which it is inexpedient to re-open at this time. The hours of meeting and business were arranged at the same Conference—the prayer-meeting at seven o'clock, breakfast at a quarter to eight, and the discussion at a quarter past eight.

At the meeting in November, in Mr. Duff's house, he read a "Preface to the Paper on the Rise and Progress of the Proceed-"ings relative to the contemplated new College," on which it was resolved "that the paper now completed be approved, "adopted, and a limited number printed under the direction of the "United Missionaries." At the same meeting it was resolved that, having regard to the division of labor as highly important in itself, and absolutely essential to the efficiency of missionary work, a united urgent appeal be made to the directors of the different missionary societies to send from each body more laborers, to relieve those now employed in regular stated duties, and whose experience and knowledge of the language, conviction of duty and physical constitution qualify them more particularly for the work of itineracy, in preference to their establishing new stations in other parts of India. Messrs. Duff and Lacroix were appointed a sub-committee to draw up the appeal.

Another most important matter, fraught with many blessings to India, was mooted at the same meeting, at Mr. Duff's; and that was "the great want of a vehicle for conveying religious "intelligence in Calcutta." After some talk upon the matter, "Messrs. Duff, Mackay, Reichardt, W. H. Pearce and G. Gogerly "were appointed a sub-committee to consider the propriety of "establishing a magazine, to bear particularly upon missionary "purposes." At the meeting held in January, 1832, the sub-committee reported, and it was resolved, that, as "nearly all the "public journals issued from the Calcutta press generally contain "anti-Christian sentiments," it was highly desirable to start a missionary periodical; that, though a newspaper would be most desirable, the engagements of the missionaries did not allow them to devote to such an object so much time as would be necessary; that, therefore, a monthly magazine of forty pages be established,—twelve pages to be devoted to original and selected essays, eight to reviews and notices, three to religious intelligence, and four to scientific and miscellaneous news. At the next meeting, held at Mr. Duff's, Messrs. Duff, Mackay and Reichardt became responsible for the first twelve pages; Messrs. Hill and Yates for the next eight pages; and Messrs. G. Pearce, Piffard, Hodson and Gogerly for the last twenty pages.

Mr. Duff wrote the prospectus and printed 1,000 copies, and undertook to supply the Bombay Presidency, and to solicit the patronage and support of the native princes in the Upper Provinces. Mr. Hodson was to write a review of the first Number, and Mr. Duff agreed to have it inserted in the *John Bull* newspaper, and to apply to Government for free postage for the new periodical, and, failing that, for the prospectus. It was understood that Government at the time had done this for other periodicals. The application failed, but the favor was not needed, for the new periodical not only paid its expenses, but there were profits, which were handed over to the Tract Society. Dr. Duff contributed, with greater or less regularity, to the *Calcutta Christian Observer* during his lengthened residence in India. The first fourteen pages of the new periodical are from his pen, and so also are the first twelve pages of Vol. II. *The General Characteristics of the Native Newspapers*, in Vol. I., bears the same initial with the above, and so also does the article in Vol. II., " On the " comparative inefficacy of mere elementary Education in ame- " liorating the moral and intellectual condition of the Hindoos." His papers, signed *Alpha*, on the Roman character, and the advantages to be secured from its adoption for the Indian vernaculars, appeared first in Vol. III. These have been again and again reprinted in India and England. Other articles he may have contributed to these three volumes anonymously, or with other signatures affixed. The last Number of Vol. III. intimates that at the public examination of the Institution the new Chaplain, the Rev. Mr. (afterwards Dr.) Charles, made a " feeling and eulogistic " reference to the Rev. Mr. Duff, who had almost sacrificed his " life in the good cause, and whose absence from India was " occasioned by the broken state of his health."

The *Calcutta Christian Observer*, which was commenced by Dr. Duff within a few months after his arrival in the country, did not long survive his final departure in 1863.

At the Conference meeting held in November, 1832, we find that Mr. Duff read a petition to the House of Commons " in the name of the Protestant missionaries, of various de- " nominations, stationed within the limits of the Presidency " of Fort William, Bengal, in the East Indies", who " are " still constrained to witness with the deepest feelings of " commiseration the gross ignorance and consequent immorality " of the great body of the native population—a population " from which an immense revenue is derived by the Honorable " East India Company's Government, but for whose moral " and spiritual welfare nothing at all proportionate to the " vast sums received has been hitherto attempted." The petitioners represent themselves as engaged to the extent of their means in imparting a mixed education, consisting of religious,

literary and scientific knowledge, both in the English and native languages, to the native populations. Their efforts had respect to two classes of children—first, those who were of pure native extraction, Hindu and Musalman, large bodies of whom were not merely willing to receive, but extremely desirous of receiving, such instruction; but which the petitioners, with the limited funds at their command, were totally unable to communicate to anything like the desired extent. Further, there was a considerable number of East Indians. These were represented as daily increasing in numbers, but fast sinking into the lowest depths of ignorance and vice. Unless they were rescued from their deplorable state by a good moral education, they would become a burden to society. The petitioners begged the House to set apart a sum of not less than one lakh of sicca rupees annually, to be devoted to the giving of religious, literary and scientific education to these two classes. Such a grant, they contended, would by no means interfere with any pledge of the Honorable Company not to force Christianity upon their Hindu or Musalman subjects, inasmuch as it was the earnest cry of a large and daily increasing number of both Hindus and Musalmans that they might be allowed the privilege of partaking of the blessings of such an education. There were, even at that time, in Calcutta and its neighborhood alone, not less than from two to three thousand youths of the above classes who cheerfully received this kind of instruction. A lakh of rupees was appropriated from the Honorable Company's revenue for education. But, considering the immense revenue derived from the country, and the overwhelming population so deeply sunk in ignorance and immorality, the sum was entirely inadequate to the object proposed. Besides, the Board of Education, entrusted with the distribution of this money, confined their efforts to the mere literary and scientific departments of education among the higher classes of the native community, leaving the thousands who desired religious education, in combination with a literary and scientific training, wholly unprovided for. Mr. Duff and his fellow-petitioners therefore asked that another Board be formed in Calcutta from the representatives of all the missionary bodies stationed in or near Calcutta, and that this new Board have the management of another grant of a lakh of rupees annually, and see that it be sacredly devoted to religious, literary and scientific education. They further suggested that the new Board consist of one or more Government agents associated with one or more representatives of each denomination of Protestant missionaries in or near Calcutta, under whom there might be subordinate Boards throughout the provinces, and that an explicit statement of the appropriation and results of the grant be annually forwarded through the Honorable Company's Government to the

British Parliament. In conclusion, the petitioners "anticipated the "time when India, beneath the fostering care of Britain, should "arise from her long deep slumber of ignorance and depraved "superstition, and assume an honorable rank among the en-"lightened and prosperous nations of the earth,—at once a monu-"ment of imperishable glory to the British nation, and an illus-"trious example of the justice, philanthropy and magnanimity "which characterize the legislation of the British Parliament." Such was the substance of the petition read by Mr. Duff. It bears evident traces of his own mind and heart. It was approved by the Conference, a few copies ordered to be printed for the use of missionary societies in England, and the petition itself re-written on parchment, under the direction of a sub-committee, and entrusted to Mr. Gurney to place in the hands of those members of both Houses of Parliament whom he might conceive most likely to advocate its prayer.

About the same time the news had reached India that the abolition of the rite of *sati* by Lord William Bentinck had been confirmed by His Majesty in Council, and the Missionary Conference recorded on their minutes that they had received the gratifying intelligence that the petition of certain Hindus for the renewal of the rite of *sati* had been disallowed by His Majesty in Council, and that this inhuman rite had been, they trusted, as it regarded British India, for ever abolished. They consequently resolved to present to Lord William Bentinck a congratulatory address, expressive of the admiration felt by the missionaries of that benevolence of heart and that firmness of character which led his Lordship, in common with the other members of his Lordship's Government, to abolish a practice which, however revolting to humanity, had been by former Governments so long permitted. An address was accordingly prepared by the Rev. W. H. Pearce, signed by the missionaries of the different denominations in Calcutta, and forwarded to his Lordship the Governor-General in Council.

At the meeting of Conference, held at Mr. Reichardt's house, on January 8, 1833, Mr. Duff felt called upon to perform a rather disagreeable as well as a delicate duty. He had to direct the attention of the Conference to the danger "that the harmony "which had hitherto existed among the United Brethren was "likely to be disturbed by some of the members enforcing on the "minds of inquirers their own peculiar views of church govern-"ment, etc., to the prejudice of other modes." It was resolved that a friendly discussion take place on the subject at the following meeting, when, after Mr. Duff had fully stated his sentiments, the meeting entered on their minutes that they were fully convinced of the necessity of giving peculiar prominence to the essential doctrines of Christianity; and, understanding

that many native converts and others are apt to confound minor points with these, it was resolved unanimously to embrace every opportunity of impressing on the minds of inquirers and converts the comparative non-importance of those topics on which Christians agree to differ. So all danger of their harmony being seriously disturbed was got rid of. There are few occasions on which we admire more Dr. Duff's great and unique qualities of head and heart than when they were applied to the restoring of peace and harmony between angry or irritated brethren. The office of the peace-maker is at all times a very delicate one; and still more the dealing with an erring or offending brother. But when it is done wisely and well the very highest obligations are conferred on the offender and the offended.

At the meeting in July, 1833, Mr. Duff was appointed, along with Messrs. Yates and Hill, to make the necessary arrangements for holding special meetings for prayer and conference on the 8th and 9th of August, "being the Janma Ashtami" Hindu *pújá* holidays. The prayer-meeting was held at Mr. Duff's house, and the address was given at the Circular Road Baptist Chapel by Mr. Duff. It afterwards became quite a practice with the missionaries to meet together for prayer on those days on which their Hindu fellow-subjects were "mad upon their "idols." At the same meeting at which this sub-committee was appointed, two questions were minuted to be considered and seriously discussed at the next meeting. No name is mentioned in connection with either of them. We have no idea who proposed the first, but the second was most likely proposed by Mr. Duff. They were as follows:—

I. "How far is it desirable to invite or allow natives of the following characters to dine or take other meals at the tables of Europeans:—(1) persons careless of caste, (2) inquirers, (3) baptized converts, (4) native preachers; also the propriety of inviting respectable natives to private parties without their partaking of food."

II. "The propriety, in the present state of Hindu society, when English has become so popular, and appears the only means of securing the attendance of scholars to an age sufficient to hope for any permanent impression on their minds, of continuing those schools in which Bengali only is taught, without any reference to higher education."

A question of a character somewhat similar to the first of these was discussed in April of the same year, the words of which were:—

"Ought the practice of the native Christians in inviting persons to eat with them in order to destroy their caste, with the hope of their ultimately becoming sincere Christians, be discouraged, or otherwise?"

The Conference's unanimous decision was—"Discouraged, "most assuredly." But as to the fate of the above two questions the minutes give no information, the minute of the following meeting being apparently defective in making no allusion to the

subject or subjects discussed. The meetings in September, 1833, and June, 1834, were held in Mr. Duff's house. The latter of these was the last he attended before leaving for England in 1834. His name does not occur in connection with any of these meetings from that of August, 1833, save as appointed in November, 1833, to pray for the Christian churches and congregations, Mr. Campbell being appointed to pray "for the "heathen generally." At the December meeting the same two missionaries were appointed to lead the devotions at the monthly prayer-meeting; singularly enough, the same gentlemen were appointed for the same duty in April, May and June, 1834, after which, as we have said above, Dr. Duff's name does not appear on the minutes for several years. The last entries are, however, very suggestive of the secret of Dr. Duff's success. He was a man of prayer. He wrestled with God in prayer and prevailed. We well remember how, during the few minutes set apart in the Free Church Institution for tiffin, we used, in Dr. Duff's time, to meet in a back room, and he, with great power and unction, led our devotions, and earnestly pleaded for the outpouring of the Spirit in connection with the day's teaching, alike as regarded what was past and what was to come. The four years of missionary labor were thus abruptly, but most suitably, brought to a close, as far as the records of the Missionary Conference are concerned. Mr. Duff's missionary and educational labors during these four years were simply gigantic. No wonder, therefore, when to these were added during the last twelvemonth the pastoral charge of the Scottish Church Congregation, that his health completely broke down, and he was carried on board a ship more dead than alive, from the effects of one of India's most fatal diseases—dysentery. Our space will not allow us here to refer to his very romantic connection with the founding of the Medical College of Calcutta, or to his first and second series of lectures on the evidences and doctrines of natural and revealed religion, and the spiritual results which followed these, and the like fruit which attended his labors in the Institution; or his labors in behalf of the Bible, Tract and other local societies. These and various other points of permanent interest we must reserve to a future issue, as well as our narrative of his labors in Britain and America during his furloughs, and in India on his return.

K. S. M.

Art. III.—AN OLD TESTAMENT STUDY.

By the Rev. W. McMordie, m.a., Rajkot.

THERE are few grander figures in Old Testament history than the first high-priest of Israel. The solemnities of his office as mediator between the chosen people and Jehovah; the prominent part assigned him by divine appointment in regard to sacrifice, and very specially on the great day of atonement; the solemn entrance once a year into the most holy place, whether in the tabernacle or the temple; the breastplate and the peculiar garments he wore, of finest material and curiously wrought, but all suited to a dispensation under which religious truth was largely set forth by concrete types and symbols;—all these would mark out any high-priest of Israel as an object of reverent regard.

But in respect of Aaron there were many circumstances which would lead the Hebrew people to regard him with unwonted reverence. He was the first of their high-priests; from him all the other high-priests, and also all the common priests, of Israel were descended; he was eighty-three years old when he and Moses came to Pharaoh to demand the liberation of their people, and therefore he had the experience and the gravity of age; he was the brother and constant associate of that great leader and lawgiver whom they considered worthy of little less than divine honors; nay more, he was Moses' spokesman in the presence of Pharaoh,—an eloquent man, while Moses was slow of speech and of a stammering tongue; he was consecrated and was robed in sacerdotal garments according to instructions received direct from God, and the robes of office and the solemn rites of his consecration would by their novelty surround him, above all succeeding high-priests, with an awe-inspiring majesty. All these things contributed to make Aaron an object of special veneration among the thousands of Israel; so that when the time came that Aaron should die, and when the people, who had watched Moses and Aaron and Eleazar climb Mount Hor, saw Moses and Eleazar come back alone,—the latter wearing Aaron's robes,—and when they learnt that Aaron was dead and buried, we do not wonder that throughout all their tribes they mourned for him thirty days. It is noteworthy, as further proof of this particular reverence for Aaron and for his memory, that on the first day of their month Ab the Jews have held, and still hold, a fast in remembrance of Aaron's death.

And yet, when the life of Aaron is closely viewed, he seems to have owed his greatness to the accessories of his position, rather

than to innate force of character. True, we have not much material from which to form an estimate of him; but what we have seems to show that he was too yielding and too easily led to have much vigor in judgment or in action. His name first comes forward in the Bible history in the record of God's commission given to Moses from the burning bush. From that time he is Moses' spokesman, and is so closely associated with Moses that, though by three years the senior, he is quite overshadowed by the younger brother, who possesses far more elements of true greatness of character. In but a very few instances is Aaron seen acting on his individual responsibility, and those instances are not calculated to awaken high esteem for him.

The two brothers form a striking contrast. But then how different was their training! We waive all consideration of difference of natural endowments. Moses was brought up in a royal palace,—received the honor given to a prince who was heir-expectant to the throne of Egypt,—was addressed by the flattering titles of Oriental courts,—was educated in all the lore of the Egyptians,—acquired, no doubt, a dignified bearing and courtly grace,—was wont, within certain limits, to express his will only to have it obeyed; so that he grew up accustomed to command, familiar with a wide range of ideas, accustomed to conceive large projects, and to watch the execution of great designs. His impetuous spirit, which had broken out beyond control when he saw the sore bondage of his people, was tamed by his long forty years of shepherd-life with Jethro, the prince and priest of Midian.

Very unlike this was the training of the elder brother. He had been brought up in his father Amram's house. His companions were bondsmen who crouched under the yoke,—people who had all manliness and force of character whipped out of them by the lash of the task-master,—people who, no doubt, were easily tempted into a course of duplicity in speech and action, the ready refuge of the weak and dependent,—people who would think only of present need, and would make their decision or choice without caring much to calculate consequences, not knowing what might be the master's whim on the morrow. Brought up among such surroundings, and kept among them till he was over eighty years old, Aaron might naturally be expected to have much weakness of character. He could "speak well" when Moses got his commission from the burning bush, and no doubt this faculty had been cultivated. He had a sister who is afterwards acknowledged as a leader in the triumphal odes of the Israelites, and it is surely significant that it is in this connection Miriam is spoken of as "the sister of Aaron" (Exod. xv. 20). These two, brother and sister, were of a people who had a deathless love of freedom, a love born of a natural instinct, and fed by the promises of God. It is easy to picture a crowd of the enslaved, gathering, when the

day's toil was done, under the feathery palms of the Nile valley, and Amram's son and daughter in the midst of the throng,—Aaron, with eloquent lips and flashing eye, recounting the wanderings of Abraham, or thrilling the company with the story of Joseph's dignity, and then Miriam chanting a wild Hebrew melody to the sound of the timbrel, and leading forth the women in the mazy dance; while the Egyptian task-masters, in their tents hard by, could not but listen at times with pleasure as the notes rose and fell on the still night air, and, knowing from Aaron's irresoluteness of disposition that he could be no leader of sedition, would wonder what it was in those unintelligible Hebrew speeches and songs which so captivated the hearts and overcame the feelings of the slaves. This very eloquence of Aaron's, or rather the cultivation of it, would often work him up to a high pitch of excitement, which, to be healthy, ought to lead on to vigorous action, but in his case did not; and so the tendency of it all was to unfit him for forming firm resolutions, and for acquiring determined, persevering energy,—just as novel-reading, by presenting imaginary sufferings, kindles feelings which cannot go out in healthy action, and thereby dulls the edge of sympathy for real pain and sorrow.

Hence it is not surprising that when a great emergency arose, as when the tribes at the foot of Horeb asked him to make them a god of gold, Aaron should prove himself just not the man for the occasion. He lacked the decision, the promptness, the vigor of Moses; he was pliant, easily persuaded, unstable as water. Without Moses he was weak and irresolute; with Moses, and under his direction, he could do much useful work, and serve important ends. The two brothers were the complement each of the other. Moses was preëminently the leader, born to command. Though Moses was the younger, Aaron no doubt regarded him with mingled feelings of affection and reverence; for he knew the magnanimity of Moses in throwing away the chances of wearing Egypt's crown, that he might cast in his lot with the enslaved children of Israel. Hence Aaron's readiness to follow his younger brother, and to be guided by his stronger will.

Moses perhaps had natural timidity, for he showed great reluctance when called to undertake the leadership of Israel; but the enterprise was vast and difficult and dangerous—one that might well have made a stout heart quail. Yet, when he had once made up his mind, he was not daunted by the degraded and apparently hopeless state of his people, or by the stubborn opposition and the threats of Pharaoh. He had seen so much of the divine glory at Horeb that nothing could now make him swerve from his life-work, or from his loyalty to Jehovah his King. But what of Aaron? He had heard from Moses a detailed account

of the divine manifestations at the burning bush; he had seen with his own eyes the plagues of Egypt, and had been in part instrumental in bringing them on, and knew that they were special judgments from God upon a nation that oppressed his people; he had seen the Red Sea open to let Israel pass, and close again on the pursuers; he had listened with solemn sympathy and with holy rapture as Miriam led the song of the jubilant hosts that now stood, a nation of freemen, on the Red Sea's further shore, saying, "Sing ye to the Lord, for he hath "triumphed gloriously: the horse and his rider hath he thrown "into the sea"; he had gazed on the pillar of cloud and fire which symbolized Jehovah's continual presence and protection; he had eaten of the manna which came down from heaven as daily bread for the tribes. No man in any after-time saw so many and such majestic manifestations of Jehovah's presence and power, and such glorious dealings of sovereign mercy on behalf of his people. And yet, when Moses stayed long in Sinai, and the people, with a thanklessness and indifference truly marvellous, talked themselves into the belief, without any proof, that Moses was dead,—when they then turned to Aaron as their natural leader, and asked him to make them gods to go before them,—this man, so highly favored, weakly yielded to the clamoring crowd, and made a golden calf and set it up, and in Jehovah's name instituted a feast before the idol. "How are the mighty fallen!" At a later day they said in irony, "Is Saul also among the "prophets?" and well might Moses have exclaimed in utter astonishment, as he came down from the mount with the tables of the law in his hands, "Is Aaron also among the idolaters?"

It is small excuse to say that Aaron could not resist the solicitations of the people, and yielded through fear, or that he and they—like Jeroboam afterwards, "who made "Israel to sin" in a similar way—had become familiar with calf-worship in Egypt, and that he merely stooped to meet the people's capacity, and wished to lead them upward by means of a visible symbol to the spiritual worship of Jehovah. He sinned grievously, and his position and influence only aggravated his guilt. His training had developed in him fickleness and irresoluteness; yet, before Moses went up to get the tables of the law, Aaron probably would have avowed, as boldly as Peter did afterwards, that though he should die he would not deny Jehovah; but when the testing-time came his courage failed him, and he was guilty of sore defection. He was tested and humbled; he was left to himself, that he might know what was in his heart.

And yet, with all his defaults, how great was the honor which God put upon Aaron! He was the head of that long line of high-priests which stretched down to New Testament times.

When Korah and his company revolted against the authority of Moses and Aaron, and set up a rival tabernacle and a rival priesthood, God signally punished the offenders, and openly confirmed the divine appointment of Aaron to the priestly office. On the morrow after the destruction of Korah, the spirit of rebellion broke out afresh, and the people murmured against Moses and Aaron. It would seem as if they obstinately refused to be taught submission to divinely constituted authority: another terrible lesson was needed, and a plague broke out among them; and as the plague, like a demon of death, stalked through the camp, Aaron took his censer and incense and went forth and stood in the path of the plague, stood between the living and the dead, and made atonement for the people, and the plague was stayed. Still further to confirm the authority of Aaron, God caused Aaron's rod, out of the twelve that were placed as test-rods before the ark of the testimony, to bud and blossom, while the others remained but dry sticks. In respect of his office Aaron was a type of our great High-priest, Jesus, the Son of God. Our High-priest had no need, as Aaron had, to make frequent sacrifices for sin, for he made complete atonement when he offered up himself. He can be touched with the feeling of our infirmities, for he was in all points tempted like as we are, yet, unlike Aaron, was tempted without fault or fall. He is gone within the vail, and now appears in the presence of God for us. In Aaron and in the sacrificial rites performed by the Aaronic priesthood, the devout Jew had but faint preshadowings of the mighty Saviour and the great redemption. But the shadow has passed and the substance is come; the type has given place to the antitype; the dim twilight of the morning has been superseded by the blaze of noon:—

> "Lord, grant that I may faithful be
> To clearer light vouchsafed to me."

But now for other glimpses of the life of Amram's children.

After Moses set out from Jethro's house to go to Egypt, his wife and son accompanying him, he fell ill in a *khán* by the way. His illness seems to have been very severe, and was regarded as a token of the divine displeasure. The notice of the illness comes immediately after the following commission given to Moses:—"Thou shalt say unto Pharaoh, Thus saith the "Lord, Israel is my son, even my firstborn: and I say unto thee, Let "my son go that he may serve me: and if thou refuse to let him "go, behold, I will slay thy son, even thy firstborn." (Exod. iv. 22, 23.) Now a careful reader of the books of the Pentateuch cannot fail to notice that Moses often indicates reasons for things by the very juxtaposition in the narration of the events recorded. Presumably we have an instance of this here. May we not think of the whole thus:—The recollection of the dreadful warn-

ing for Pharaoh about the slaughter of the firstborn is fresh in Moses' mind as he lies ill in the *khân*. His fevered brain is wildly active, and the awful fate of "the firstborn" flashes before him again and again in the fitful visions of a delirious fancy. He himself has but one son, his "firstborn." What a terrible blow it would be to himself and his wife if that firstborn were slain! And that son has not yet been circumcised, has not yet received the divinely appointed rite by which the seed of Abraham would be regarded as the chosen people of God, and as heirs of the promises which God had given to Abraham! He ought to have been circumcised before; there has been in this a departure from the command of God, and every such departure is sin; may not this very illness be a judgment sent because of that sin, or to call it to his remembrance? His mind dwells on this view of the matter, and he insists that his child must be circumcised without further delay. So Zipporah performs the rite, Moses' mind is calmed, and his health is soon restored.

From the wording of the narrative, the impression is irresistibly conveyed that Zipporah had a struggle with herself before she agreed to this rite for her son; that she yielded reluctantly, petulantly, angrily; and thus there is good ground for the supposition that she had before persistently withstood Moses' wish to have his son circumcised. She calls Moses "a bloody "husband," because, from his insisting on it, her son has to be circumcised. She will look at no higher origin for this rite than the self-will of her husband, and his perverse opposition to her wishes. It was on this occasion that Moses "sent her back" (Exod. xviii. 2) to remain in her father's house. Why?

The following suggests itself as a probable explanation:—Zipporah could not enter with any enthusiasm into her husband's magnificent project of delivering Israel; his scheme was wild; he was going on a bootless errand; why should he return to Egypt, and expose himself to the wrath of those who had sought his life? Did he wish to leave her a widow, and her child an orphan? If a deliverer for his people were needed, why could not one be found among them in Egypt,—one who had known from bitter experience how sore the bondage was, and who would therefore be made strong to lead, and fierce, by his very sufferings? Why should Moses go? Why not remain in happy contentment among her father's people? It is noteworthy that when Moses "sent her back" she had but one son; whereas a few months later, when Jethro brought her to Moses, she had borne a second son. Before starting, Moses probably pictured the risks of the journey and the toils to be borne, and urged her in consequence to stay at her father's house till he, with the Israelites, should come back to Horeb; for had not God given him this promise from the burning bush,—"When thou hast brought forth

"the people out of Egypt, ye shall serve God upon *this mountain.*" And, as Horeb was near to Jethro's house, they could then easily meet again. But no, Zipporah will not listen to this; if her husband *will* go and expose himself to toils and dangers, she will bear them with him; and so, with a woman's pleading love, her very weakness being her strongest plea, she prevails on Moses to let her accompany him. They have gone only a little way when Moses' illness comes; she is nervous and weak; the thing she has struggled against—the circumcision of her son—has to be yielded to at last; her husband, she thinks, does not now consider her and her son as much as he did before,—his mind is filled with a vast wild scheme, and, right or wrong, he will rush at it; the cup of her life is filled with bitterness; and so this poor, weak woman, in her self-will striking herself against the sharp rocks of surrounding circumstances,—like a caged bird beating itself, to its own hurt, against the bars of its prison,—sank down in bitter anguish and sorrow of soul, and for a time was angry with herself and with all the world.

When her mind regained its calm, and Moses' health was restored, she yielded to his renewed entreaty that she should go back and remain at her father's house till his return. And so he "sent "her back." Not in anger did this meekest of men send her back; not in anger did she leave him; but she was convinced now, from painful experience of but a small part of the way, that she *could not* undertake the journey to Egypt, and so she would bid her husband "God-speed," with many an entreaty to return soon, and she would go back to the home of her childhood and wait for his coming; and meanwhile, as she daily looked on Horeb, her faith would feed on that solemn pledge given to her husband from the burning bush,—"When thou hast brought forth the people out of "Egypt, ye shall serve God upon this mountain."

That pledge was gloriously redeemed in the sovereign providence of God. A few months after Moses received his commission, he returned to Horeb, leading the emancipated thousands of Israel. Reports of the approach of the tribes reached the Amalekites, and they mustered in force and fought with Israel in Rephidim, in the district of Mount Horeb. It was a hard trial for the men of Israel to have to encounter an army of the Amalekites; but slavery had inured them to hardship, and their arms, taken from the drowned Egyptians, were, no doubt, of the best kind then known. Israel went out to battle; Moses prayed on the hill; Joshua fought with and routed Amalek. Rumors of the approach of Israel had, no doubt, also reached Jethro, the prince of Midian, and the fugitive bands of the discomfited Amalekites would confirm the rumors. And so, before the Israelites had been gone two full months from Egypt, and while they were in Rephidim, close to Horeb, "Jethro, "Moses' father-in-law, came with his sons and his wife unto Moses

"into the wilderness, where he encamped at the mount of God. . .
"And Moses went out to meet his father-in-law, and did obeisance,
"and kissed him; and they asked each other of their welfare; and
"they came into the tent. And Moses told his father-in-law all
"that the Lord had done unto Pharaoh and to the Egyptians for
"Israel's sake, and all the travail that had come upon them by the
"way, and how the Lord delivered them. And Jethro rejoiced
"for all the goodness which the Lord had done to Israel."

It was when Jethro thus came to Moses, bringing Zipporah and her children, that Moses gave the name to his infant son that had been born to him since he left for Egypt; he called him *Eliezer,* signifying *My God is a help,* "for the God of my father, "said he, was mine help, and delivered me from the sword of "Pharaoh." While the father gives his son a name which will keep green the recollection of his great deliverance, and strengthen his faith in the God of his life, did not this meekest of men intend that the mother should find in the gracious significance of the name something to treasure up in her heart? If we have read Zipporah's character aright, she did not wish Moses to go to Egypt at all, and expose himself to the wrath of the king. Moses' trust was in the Lord Jehovah, but she had her misgivings; she preferred present safety for her husband to future peril; she would walk by sight, not by faith. But now that her second son has received his name, every time she repeats that name she will have something to rebuke her—oh, so gently!—for her weakness of faith, and something to remind her that full trust in Israel's God is never misplaced. He called him "Eliezer,"—*God is my help*.

The next thing in the sacred narrative regarding Zipporah is in connection with Miriam's outburst of spleen about Moses' marriage:—"He had married," said Miriam, "an Ethiopian "woman." Miriam hurled this at Moses as a reproachful epithet for his wife. Aaron joined with Miriam in this "sedition," as it is called in our Bibles in the contents of Numbers xii. But, no doubt, the one who received the chief punishment was the chief offender, and as the punishment seems to have fallen mainly, if not wholly, on Miriam, it may be fairly concluded that the "sedi-"tion" began with her, and that Aaron's part in it was little more than that he made no attempt to restrain her.

But how could Zipporah be called "an Ethiopian woman"? Her father, Jethro, was a prince of Midian, and was therefore descended from Abraham by Keturah—from the same great stock as Miriam herself. Was it, then, that Zipporah was of unusually dark complexion, and did Miriam's reproach merely signify that Zipporah was as black as a negro? There is no doubt that Miriam intended the epithet as a term of contempt, and yet Moses accepts the description as truly applicable to Zipporah, and

calmly avows that "he had married an Ethiopian woman." A careful comparison of Scripture passages will show that the name Ethiopia or Cush was given either to the whole or to part of Arabia, as well as to a region of Africa. Hence Jethro's family, from the place of their nativity, could truly be said to be Ethiopians, though they were descended from Abraham. Hence the manly avowal of Moses that "he had married an Ethiopian "woman."

From the prominence given to the matter in the sacred narration, and from the severity of the punishment which came on Miriam, as well as from the pointed reference to that punishment contained in the book of Deuteronomy, it may be inferred that this family quarrel created no small stir in the camp of Israel, and that the reproachful language used was a serious instance of "evil-speaking." But what was the occasion of this outburst against Moses and Zipporah on the part of Miriam? It has been suggested by some, by way of explanation, that Miriam had been the acknowledged leader among the women of Israel ever since they left Egypt; but that, when Moses' wife came to the camp, she feared that Zipporah would henceforth take the leading position, and that she herself would have to be content with the second place; hence her envy was stirred. But this conjecture as to the immediate occasion of Miriam's angry outburst of contemptuous feeling is based on a knowledge of human nature, rather than on the facts recorded in the Bible, and does not fit in with those facts. Jethro brought Zipporah to Moses within two months after the departure from Egypt, whereas Miriam's "sedition" seems certainly to have occurred in the second year after the exodus.

Many things might be suggested as forming the possible groundwork of Miriam's taunt. Reproach grows out of envy or jealousy, and envy is fed by dislike. Miriam may have found much in her brother's wife that she disliked. Reproach finds its epithets in the line of dislike. Zipporah is splenetically called "an Ethiopian woman." The language of the taunt points to Zipporah's origin. She was one of the seven daughters of a prince of Midian, the "birdie" of the family,—her name means "little bird." Her upbringing as a Midian prince's daughter may not have been very special, yet it would unquestionably give her a manner quite different from that of Miriam, who had been brought up an Egyptian slave. In their frequent intercourse Zipporah may, all unconsciously, have, by her very manner, awakened the deep dislike of Miriam, and perhaps her envy too, because she could not bear herself as gracefully as Zipporah; it was the manner of "an Ethiopian woman," said Miriam. And if Zipporah happened to be not so fair-skinned as Miriam that circumstance would give point to the taunt. But there was more.

Zipporah's father, the priest of Midian, had some knowledge of the true God,—derived, no doubt, from his ancestor Abraham. Still, the light he had was not as clear as that which the Israelites enjoyed. So Zipporah was probably weak in faith, as we have judged already, deficient in her perceptions of spiritual truth, not sufficiently alive to the solemn responsibilities of her position as the wife of Israel's lawgiver. All this was patent to Miriam; the eagle eye of her dislike soon discovered it. Her pietistic zeal, fed by envy, flamed forth; and many a sneer would pass between her and Aaron about Zipporah's want of religious devotion, and many a sigh would be sighed over Moses' folly in choosing that woman for his wife,—just to think of it, "an "Ethiopian woman!" Besides, Zipporah, though descended from Abraham, was not of the chosen people; she sprang from Keturah, and not from Sarah, and it was to Isaac and his seed that the promises were confirmed. Certainly as regards spiritual privilege she was far behind any woman of pure Hebrew blood. But this very circumstance ought to have moved Miriam—who was the elder of the two—to treat Zipporah kindly, and to endeavor to lead her to a higher platform of faith and duty. To sneer at her brother's wife was just not the way to be helpful to him or her, but was the way to make her either despondent or obstinate. Miriam disliked her, became spiteful toward her; and so any and every trifle in Zipporah's daily life would be eagerly seized on and so construed as to tell against her. For spite and spleen, in man or woman, can raise a large superstructure on a marvellously narrow foundation, and will then strain every effort to widen the base, lest the superstructure topple over. And so Miriam would work herself and Aaron up to the point of asking whether Zipporah, with her high manners, and her want of consecration, and her alien blood, was really a fit associate for Jehovah's people, and a proper wife for the leader of Israel. Could anything good be expected from an "Ethiopian woman"?

Is it not wonderful that Moses seems to have received Miriam's sneering language in utter silence? He might have retorted that Zipporah had never been a slave, like Miriam. But that would only have added fuel to the flame; besides, it was no fault of Miriam's that she had been in bondage, any more than it was a fault of Zipporah's that she could be truly called an Ethiopian. But the words were meant as a taunt, were intended so to sting him that the sting would pierce deepest into his tenderest feelings as a husband. And Aaron joined in this; even *Aaron*, who, if he had had a spark of magnanimity,—not to speak of brotherly feeling,—would have shielded his brother's wife from the breath of reproach. Even AARON! It was a bitter cup for Moses. He might well have asked, what had he done that he should be dealt with thus? If he had chosen Zipporah as his wife,

the choice and the responsibility rested with himself; why should he be hacked at and hewn as a senseless block because his sister had not had her say in the choice of his wife? So Moses may have reasoned, so he may have felt; and in his wounded feeling he may have been sorely tempted to express himself thus plainly to the brother and sister who owed all their position to himself. And yet he held his peace! Verily, if this is a man of like passions with us, he is an instance of human nature greatly sanctified. It is particularly noteworthy that it is in the narrative of this "sedition" of Miriam's that special attention is called to the *meekness* of Moses.

Had Moses lived in our times, his meekness would in many circles of society be called weakness; his silence would be regarded as proof positive that he was ashamed of himself and Zipporah; and yet, such is the perversity of human nature, if he dared to raise his voice in his own and his wife's behalf, he would only be regarded as having wantonly aggravated his original offence, and put himself by his boldness beyond the pale of all charitable consideration. He held his peace! But a terrible retribution overtook Miriam; she became "leprous, as snow." Her taunt implied that she prided herself in having a fairer complexion than Zipporah: she soon had a skin far whiter than she wished for. And after she was healed,—and healed *at the intercession of Moses*,—in the ceremony of her purification, when the hair was all shaven off her head, and even her eyebrows, and shaven off a second time seven days later, she would, even if no lasting marks of the leprosy remained, have enough to cure her of pride in her good looks, and enough to silence her taunting tongue.

If Moses was a man of great meekness, great self-restraint, and therefore great strength of character, Aaron also, on one occasion at least, manifested a self-control which might hardly have been looked for. It was on that memorable day for the tribes, that solemn and awful day for the high-priest's family, when his sons Nadab and Abihu offered "strange fire" before the Lord, and were struck down dead. Aaron was commanded to show no signs of mourning for his dead, and he "held his "peace."

What was the sin of these two young men, who were visited with such a signal mark of God's displeasure? The account is given in Leviticus x. We read that Nadab and Abihu took their censers and offered strange fire before the Lord, which he commanded not. Did their sin, then, consist in this alone, that they had deliberately broken an express command of God? We think there was more. For, immediately after they died, Moses said to Aaron, "This is it that the Lord spake, saying, I will be sancti-"fied in them that come nigh me, and before all the people I will

"be glorified." *Before all the people*—evidently implying that their sin had been such that it could be publicly seen. So, reading on down the chapter, we find that the whole chapter pertains to that one day (verse 9), and that immediately after the dead bodies were removed from before the sanctuary the Lord said unto Aaron, "Do not drink wine nor strong drink, thou, nor "thy sons with thee, when ye go into the tabernacle of the con-"gregation, lest ye die: it shall be a statute for ever throughout "your generations. And that ye may put difference between holy "and unholy, and between unclean and clean; and that ye may "teach the children of Israel all the statutes which the Lord hath "spoken unto them." Whence the appropriateness of this injunction at this particular time, coming in abruptly as it does in the middle of the day's religious observances? The obvious and irresistible inference is that Nadab and Abihu were under the influence of strong drink when they took and offered strange fire before the Lord, and that the people saw this. It accords with this view that in all the several references to this awful event it is never said that these young men died *because* they offered strange fire, but *when* they offered it.

A careful reader of the Old Testament will observe that under the patriarchal and Mosaic dispensations God taught men by signal punishments how he regards particular sins. And the method seems to have been to single out one remarkable example of some special sin and its punishment, and set it up in the Bible as a beacon for all time. An Israelite is found in the wilderness gathering sticks on the Sabbath-day, and, by the severity of the punishment, to mark out Sabbath-breaking as a great sin in God's sight, the man is ordered to be stoned to death. Achan covets the gold and the silver and the goodly garments among the spoils of Jericho, and, in violation of an express command, he takes them and secretes them in his tent as a thief; he, too, is stoned for his sin. Miriam reviles Zipporah, and the punishment visited on her shows how God regards such sin as hers. Contrary to an express command, Uzzah rashly puts forth his hand and takes hold of the ark of God, and is smitten down for his rashness and disobedience. Gehazi covets and lies, and is punished with leprosy. A remarkable New Testament instance is that of Ananias and Sapphira, who were struck dead because they lied while pretending exceeding piety. These instances, by the signal punishment visited for particular sins, show what is the enormity of these sins in the view of Him who is of purer eyes than to behold evil. Time has changed, but he is not changed; the requirements of his law are not changed; and not one of these sins so signally punished has lost a whit of its magnitude in his sight.

Nadab and Abihu went in to minister before the Lord under the influence of strong drink, and offered strange fire, and died.

Their case shows plainly that in God's regard those who deliberately depart from the prescribed ordinances of God's worship are guilty of grievous sin, and that a man under the influence of stimulants—of wine, or strong drink, or opium, or *bháng*, or *gánjá*—is utterly unfit to be a teacher of the statutes of the Lord.

"I will be sanctified in them that come nigh me." Oh, how deeply graven on the tablets of Aaron's memory would those words be, uttered as they were while yet his sons, smitten down in their sin, lay dead before his eyes! What wonder if there should rise to his lips the question, "Who can stand before this holy "Lord God?" Yet he spoke not. He was silenced by a greater sorrow than that which springs from mere bereavement; he knew that his sons had grievously sinned, and, awe-stricken, he "held "his peace." In the afternoon of that eventful day, when Moses began to chide Eleazar and Ithamar, the remaining sons of Aaron, because they had not eaten certain flesh which it was their right to eat, how natural it was that Aaron should say to Moses, "Behold, this day have they offered their sin-offering and "their burnt-offering before the Lord; *and such things have* "*befallen me:* and if I had eaten the sin-offering to-day, should "it have been accepted in the sight of the Lord?" And when Moses heard that, he was content.

"I will be sanctified in them that come nigh me." "Be ye "clean, that bear the vessels of the Lord." "Sanctify the Lord "God in your hearts." "God that is holy shall be sanctified in "righteousness." "Study to show thyself approved unto God." "Seemeth it but a small thing unto you, that the God of Israel "hath separated you to bring you near to himself to do the service "of the tabernacle of the Lord, and to stand before the congrega-"tion to minister unto them?" "We should be holy and without "blame before him in love." "Be thou an example of the be-"lievers, in word, in conversation, in charity, in spirit, in faith, "in purity." "Take heed unto thyself, and to the doctrine; "continue in them: for in doing this thou shalt both save thy-"self, and them that hear thee." "Who is sufficient for these "things?" "My God shall supply all your need according to "his riches in glory by Christ Jesus."

Art. IV.—CHURCH FINANCE AND CHURCH INDEPENDENCE.

By Dr. J. L. Phillips, New York, U.S.A.

THERE is no question so often asked the missionary as this,—How soon will the native Church in pagan lands become independent? The most intelligent and liberal patrons of the foreign missionary enterprise are asking, in the home churches of America and Europe,—When will the native Christians of India be able to provide for themselves, and support their own preachers and pastors without foreign aid? With something of special significance are such questions asked about India, a country into which so much of the treasure of the Church has been poured for well-nigh a century. Marvels of rapid development in the Sandwich Islands and other fields have doubtless brought this topic oftener to the thoughts of earnest Christian workers at home. Recent indications in Japan point to progress in the right direction, and are most cheering. How about British India? Are the converted Hindus advancing towards church independence? Are the native Christians of Madras, Bengal and Bombay beginning to care for themselves, and to defray the expenses of maintaining the institutions of the Gospel? Very many times during our thirty months' furlough have these and kindred questions been addressed to us by thoughtful and devout persons in the home churches. It is quite possible that such inquiries are sometimes prompted by a money-loving and sordidly parsimonious spirit. There may be persons in the home churches who would gladly be relieved of the burden imposed by our Lord's great commission, and who would delight to welcome the end of all foreign missionary expenditure. But we think every returned missionary, whose privilege it is to present to the churches of Christendom the condition and the claims of the perishing heathen, can testify that questions like those cited above come almost invariably from the friends of missions, who are contributing generously and cheerfully for the work of foreign evangelization, praying most earnestly for the success of the great enterprise, and at the same time looking very eagerly for the mature fruit of all such labor, viz., the organization of orderly and independent native Christian communities. Such thoughts and hopes are both natural and right. They show both intelligence and interest, and cause the friends of missions to thank God and rejoice.

This whole question of self-support and church independence in foreign fields is of primary importance, for it involves vital issues, and upon its success depend the growth and permanence of the Christian faith in pagan lands. There are two prominent reasons, not to mention others, why all intelligent and earnest Christians desire and pray that the native Church in heathen countries may speedily become self-supporting. One reason is this: independence of foreign aid would unquestionably tend to promote the strength and stability of the Church, and to enlarge its boundaries. It is justly regarded as an axiom that no church can become either healthy or vigorous while dependent upon external help for its means of existence. Beginning its life in a state of pupilage, the native Church of India cannot fairly and fully represent the power of the Christian religion until it emerges into a state of freedom and self-reliance. Judging from what the native churches of India are to-day, under the present system of pupilage, from the illustrations they have given of noble, even heroic, fidelity and allegiance to the truth, we cannot compute what may be their power and prestige and prosperity under the more inspiriting *régime* of church independence. It would be easy to expand this thought to cover many pages, but that is not our present purpose. We are confident that general unanimity of opinion prevails among Indian missionaries and native Christians on this point.

The other reason for church independence is this: it would certainly promote a more rapid movement in agencies employed for foreign evangelization. The Gospel would be more widely preached, and distant peoples brought sooner under its benign influence. Christian propagandism would be vastly accelerated. As the native churches in any district became self-supporting, the foreign missionaries would be released from their old stations, and allowed to push on into the regions beyond. How much more rapidly might the Kingdom come could the six hundred foreign missionaries now in India be completely released from the care of the native churches they have planted, and permitted to carry the conquests of the Cross into new territory! Again, the independent native churches would themselves become fired by missionary zeal, and project aggressive operations for the evangelization of their own benighted countrymen all around them.

The prime qualification for church independence must be true Christian consecration. The desire to support the means of grace among ourselves, and to extend like privileges to others, can have its germination and its growth only in a consecrated heart. Nothing could promote church independence more than a revival of genuine piety in the hearts of believers. Men and women who feel that they are not their own, but are bought with a price, even the precious blood of Christ, cannot fail to

regard all they have as the Lord's. The consecration of property to God for the uses of his Church is a logical and indispensable sequence to the consecration of self. So what India needs most, and all Christendom too, is consecrated men and women, whose lives and treasures, strength and substance, are all and always at God's disposal. Give us this, and the very weakest and poorest churches in India, in England, in America,—indeed everywhere,—will begin to thrive..

Next to personal and perfect consecration, we believe the Christian Church needs the right system of church finance. How much strength is often frittered away just for lack of a good plan in working! It seems to us that the chief consideration just now deserving the thought of the native Christian community in India is a judicious, simple and well regulated system of giving for the Gospel. When everything is done by haps and hazards, who wonders that our work comes out very much like the outcome of a lottery? The management of money in the Church of Christ requires to be reduced to a system, and to be governed by sound judgment, if we would witness its wonderful power in advancing the work of evangelization, either at home or abroad. Freak or fancy, chance or caprice, should never direct converted men and women in the expenditure of money.

We wish to call the attention of the native Christian churches to a plan which has recently been attracting considerable attention, and eliciting a great deal of sober thought on the part of Christians in the United States. In brief, the plan is one of systematic beneficence, and its chief features are these, viz.:—that *all* give something; that they give *according to their ability;* that they give *cheerfully, and without solicitation;* and that they give *weekly.* The working of this plan has so far been admirable, and we have yet to learn of the first church that has tried it and been disappointed. The uniform testimony of many churches now using this plan is that it is the very best they have ever known. Some churches that had found it hard to raise the pastor's salary are now not only doing this very easily and promptly, but also—which is a fact of cheering significance—contributing freely towards the benevolent enterprises of the day, thus sending their influence for good far beyond their own borders. Not a few pastors have borne witness to the marked improvement this plan of well regulated church finance has produced in Christian communities. We confidently commend it in its main features to the native churches of India, believing that it would assist in solving the question of self-support and independence.

A few points may be mentioned illustrating the advantages of this plan, the mere outlines of which have been indicated. We feel sure that these will commend themselves to every reflective mind. But we will say here that the only true test for the

plan is for a church to introduce it and give it a fair trial for several months.

1. The first and best recommendation for this plan is that it is Scriptural. No student of the Scriptures can fail to be impressed with this fact, that both the Jews and the early Christians were taught to be systematic in their religious gifts. The offerings for the temple service, the alms for the poor, and all other giving were regulated by certain laws. It would be easy to cite numerous passages from the sacred Scriptures in proof of the principal points in this plan, but one passage must suffice:—"Now concerning the collection for the saints, as I have given "order to the churches of Galatia, even so do ye. Upon the first "day of the week let every one of you lay by him in store, as "God hath prospered him, that there be no gatherings when "I come." We have here a rule for setting apart every Sabbath, or at least at stated intervals, a part of one's income, or means of subsistence, as God shall prosper him, for charitable purposes, Could there be any better method devised for Christian beneficence of every kind than this law of periodical almsgiving?

2. The simplicity of the plan is in its favor. Nothing could be easier than this making a weekly offering to God for the work of the Gospel. In many congregations this weekly offering is taken up every Sabbath-day in envelopes, each bearing a number, which stands against the donor's name on the book kept by the treasurer of the church. Thus, with far less machinery than is required by other systems of church finance, the money is raised, and the work done. In some congregations the weekly offering is taken up only once a month, but we believe the former method preferable in almost every case.

3. Another point in favor of this plan is that it reaches everybody. Men, women, and children too, are asked and expected to share in this work. The poorest, too, may do something. In our native churches in India some may be found able and willing to give one rupee or more each week for the support of the means of grace, and there will be others who will not be able to give more than an anna, or perhaps a single pice. Each, with the main features of the plan distinctly before him, must give according to his ability.

4. It will be perceived that giving on this plan becomes a matter of principle. We are not left to the excitement of feelings aroused by some eloquent appeal, but in the quiet and coolness of our best judgment we have determined, by God's help, just what we should do, just how much money we should contribute for his Church. There is something truly beautiful about this. In no work should we employ greater reflection and calmer judgment than in determining what proportion of our income should be given for the purposes of the Gospel. Were

all Christians to give from principle, instead of mere impulse, how much more might be accomplished!

5. By this plan our giving is made regular, instead of being spasmodic. Spurts in benevolence, as in rowing, may help at times, but we cannot depend upon them all the time. The work of the Lord calls for steady, sturdy efforts, and nowhere is regular, cheerful service more desirable—indeed, more necessary—than in the Church. Our giving needs to be just as systematic as our praying; then will both prayers and alms go up together before God. For lack of some rule in giving, the Church has been robbed of countless treasure. And only by reducing our benevolent offerings to some system can we ever hope to provide all that the world needs to-day for the great work of its evangelization.

6. This plan will give us more money than any other. There are in America alone hundreds of churches that have found this to be true. Scores of pastors have assured us that their congregations never raised so much money before, and never raised the sum so easily, as by this method. This is surely a strong point in its favor, in these days when so much money is needed to meet the growing demands of the work of evangelization at home and abroad.

7. This plan makes giving a means of grace, just like secret prayer and the reading of the Scriptures. We believe this is clearly taught in the Bible, and that much of our trouble and embarrassment has come from banishing benevolence from its rightful place. To guard against covetousness, which is idolatry, one needs to keep his purse on the altar of God. In no other thing, perhaps, do Christians oftener need to call to mind the words of Holy Writ, "Ye are not your own," but "bought with a price," as in the massing and management of money. We believe this plan of sacredly setting apart something for God's glory and the uses of his Church every Sabbath-day will prove the means of spiritual edification to believing souls. Some may object to it because it requires attention so often. A worthy brother recently said that he preferred giving once a year, so as to get it off his mind! As well might we undertake to do the year's praying on New Year's Day, so as to have it off the mind! We need frequently recurring opportunities for giving, just as much as we do for praying. The two belong together, and should never be divorced. A prayerful heart is best fitted to give, and a giving heart is most ready to pray.

What we have written, it will be seen, has been written with a view to the suggestive rather than the exhaustive treatment of the topic under consideration, to which we hope to refer again. While we have given our native Christian brethren full credit for all they are doing towards church independence, we have wished, when questioned by the patrons of the missionary enterprise at

home, that we could say much more than facts will admit of at present. European and American Christians know how much Hindus do for their own religion, and what a tax that system of error imposes upon the entire community, not exempting even the very poorest. It is naturally asked, Will Hindu converts to Christianity contribute of their substance as cheerfully and generously for the Gospel's sake?

Again, how many Hindus and Muhammadans who are disposed to carp and jeer at native converts, imputing to them sinister motives for becoming Christians, would be completely silenced by the spectacle of well ordered, thrifty native Christian communities, not dependent upon foreign help, but freely contributing of their own means for the maintenance of the true religion in their own land. It would also vastly quicken activity, and kindle fresh missionary zeal at home, to hear that the churches in India, for which so much labor and money have been expended, are rapidly becoming self-supporting. We confidently believe that the question of church finance has much to do in effecting this desirable result, and we therefore commend the thorough consideration of it to all who work and pray and look for India's evangelization.

ART. V.—PRINCIPLES OF SPIRITUAL SOWING.

IV.

WE come now to observe how the Apostles, the first witnesses of the truth after the Lord Jesus had gone away and the Paraclete had come, discharged the commission with which they had been entrusted:—"Go ye therefore, and make "disciples of all nations, baptizing them in the name of the "Father, and of the Son, and of the Holy Ghost." "Ye shall "receive power, after that the Holy Ghost is come upon you: "and ye shall be witnesses unto me both in Jerusalem, and in "all Judæa, and in Samaria, and unto the uttermost part of the "earth." The example of these first missionaries, who thus received their commission directly from the lips of the risen Lord himself, and who were, so shortly after, manifestly endued with the spirit of power, must be specially rich in instruction for us, as they were not only bearers of the same Gospel of salvation, but were specially qualified for their office. Their method, indeed, is not unfrequently held, by a sort of tacit understanding, to be not only instructive and exemplary, but even authoritative, at least in a negative way; for very often

when some mode of missionary operation is not approved, its condemnation is pronounced by declaring that it is not in accordance with the apostolic model. We have never, it is true, met with any definite exposition of the phrase, nor been able to make out clearly from the context in which we have seen it used what exactly was meant by it. To our youthful imagination we remember it used to call up the figure of a sort of venerable "*gaberlunzie man*," with staff and wallet and long coarse garment, going about from place to place, telling a simple story with a magical effect very like that of Coleridge's Ancient Mariner:—

> "He holds him with his glittering eye,
> He cannot choose but hear;
> And thus spoke on that ancient man,
> The bright-eyed mariner."

We cannot tell exactly how the figure was first fashioned in our "study of imagination;" it could hardly have been from the missionary periodicals, for they generally represented the missionary as standing under a palm-tree with a book in his hand, and a modern straw-hat and shooting-coat on, which we never could believe to be according to the apostolic model. We suspect we never had any very good authority for it, and are inclined to doubt whether there is any good authority for the apostolic missionary as usually represented in popular speeches and similar literature. We expect, however, that the figure will continue to do considerable service there still, as not accurate facts or clear ideas are generally wanted there, but good, large, vague, well-sounding phrases. We are persuaded, notwithstanding, that the apostolic method is well worth studying, and imitating too,—not according to temporary externals, even if that were possible, but according to the abiding principles and spiritual order. We shall therefore in this article study two principal examples of it. We could not possibly find two more significant or richer illustrations than Peter's sermon at Jerusalem and Paul's address to the Athenians. Peter on Mount Sion in the Holy City, on the day of Pentecost, bearing witness to his brethren gathered from Judæa and all the countries of the Dispersion, concerning the Messiah whom they had crucified and God had glorified; Paul on Mars' Hill, in the city which was the noblest flower of Gentile life, telling the idolatrous worshippers of pleasure and of beauty of one God, and of a risen man whom he had appointed to judge the world: where could be found a more striking assemblage of impressive conditions than either? The one is the only rival to the other. The former may well serve as a model of the method in which the truth should be preached to those who have God's special revelation of himself in Scripture and historical institutions; the latter of the manner

of commending it to those who have only the general revelation in nature, history and conscience. We shall examine a little carefully first the one and then the other.

Peter's sermon naturally comes first in the order not only of time, but of spiritual growth and development. The Lord's last words imply that there is an order to be observed in carrying the Gospel to all nations. Note the progress and expansion involved in the words, "Ye shall be witnesses unto me both in "Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth." First Jerusalem, the centre of God's presence and manifestation hitherto; then all Judæa, on which the fullest light rayed forth; then Samaria, which, in its hybrid population, was the mixed border of Jew and Gentile; and then to the uttermost part of the earth.

"Like circles widening round
Upon a clear blue river
Orb after orb, the wondrous sound
Is carried on for ever."

Even the Apostle of the Gentiles followed the principle involved in this order, for wherever he went he addressed himself first to the Jews, and afterwards turned to the Gentiles. In making this first beginning, therefore, of discharging the Lord's commission, it is natural to find Peter declaring the truth to the Jews of the Jews. Let us look first at the more general and outward characteristics of the audience, and secondly at their special moral and spiritual condition, and note how strictly the Apostle adapts his message to their state of mind and conscience. We beg our readers to have the sermon before them.

First, then, the Apostle has before him a very mixed assemblage, for it is gathered from almost all quarters of the then known world,—from distant Parthia and Persia in the east, from Mesopotamia and the shores of the Black Sea, from all the provinces of Asia Minor, from Arabia in the south, from Egypt and Libya, from Rome in the far west, and the islands of the Mediterranean. There were, too, of course, the Jews of Jerusalem and Judæa, some of them the most respectable, others belonging to the rabble. All ranks, ages and sexes would, no doubt, also be represented. Yet there is a bond of unity which brings them together, and makes them one congregation. Not only have they the tie which is never wanting in any gathering of men,—that of a common sinfulness, and the need of repentance and a new life,—but they are more closely united as being all Jews, or associates of Jews, whom a Jewish feast has drawn together. They have all been in the divine preparatory school of Judaism, under the law, which was a schoolmaster to train for Christ, and so they

were more or less prepared for the direct proclamation of the Messiah. Their habits of thought and feeling have been in some manner moulded by an acquaintance with Holy Scripture; they are familiar with the letter of it, understand the meaning of its expressions, and acknowledge its truth and authority. Further, they are not ignorant of Jesus; some of them have borne a share in the past remarkable events, and all have, no doubt, heard of them. The character of Jesus, his mode of life, and the manner in which his course was ended, they cannot fail to have a knowledge of, more or less full. Thus there have been formed in them, inwardly and outwardly, points of contact with the direct testimony of Jesus as the Lord and Christ. The teaching of the Old Testament, and the historical events which they had seen and heard, had just brought them to this point, that the witness of the resurrection and exaltation of Jesus was the necessary complement of what had already entered into their experience. By this the theme of the Apostle's discourse is mainly determined. It runs on in this line, and brings forth the great fact at its culmination in verse 36:—"Therefore let all "the house of Israel know assuredly, that God hath made that "same Jesus, whom ye have crucified, both Lord and Christ." In close connection with this comes the application in verse 38:— "Repent, and be baptized," etc. The hearers thus stand between their own past history—a sinful past—and the time of the promise now dawning before their eyes. They find themselves placed upon the very apex of a great crisis—at the turning-point of two epochs, where it is necessary to realize their real position, and, if they have been on the wrong path hitherto, to have their whole system of thoughts and feelings thoroughly revolutionized.

But notice further how the proclamation is framed to lead up to this climax, and to shut up his Jewish hearers into this decisive position.

Since Jesus had been taken by crucifixion from the sight of the world, these three great truths had been added to the Messianic history—the resurrection and exaltation of Jesus, and the pouring out of the Spirit. They have been prepared so far to receive these, and now they are pressed home upon them by the testimonies both of Scripture and experience. Prophecy and history meet together to bear united witness, and their witnesses agree. See how they are inwoven together, the former being given in vv. 16-21, 25-28, and 34; the latter in 22-24, 32 and 33. They work together as closely and surely as the two blades of the scissors, and cannot fail to cut. With prophecy they were all familiar, owned its authority, and could raise no objection to an appeal to it; with the facts of experience they were, up to a certain point, familiar; the new testimony was given by a man evidently persuaded of its truth,—it was not out of harmony with

what they already knew, nor with the voice of prophecy; and there was abundant evidence behind that of Peter, if it were needed. The wonderful phenomenon, indeed, which had been the occasion of their present gathering, was itself undeniable evidence of events out of the ordinary course of things. The glorious doings of God are thus made manifest to them, and are brought into immediate contrast with their own actions. God's deed and man's deed are placed over against each other in sharp opposition. God has glorified Him whom man killed. This combination is humbling and arousing at the same time; they find themselves placed in terrible antagonism to God and his glorified One; and so it comes about that that great culmination in v. 36 strikes their hearts. Those laid hold of by the firm grip of the truth feel themselves shut up between the past and the present, between prophecy and historical reality, between God and themselves, and are made to cry out in extremity. Then Peter opens the door of deliverance they cannot possibly find for themselves:—"Repent, and be baptized every "one of you in the name of Jesus Christ for the remission of sins, "and ye shall receive the gift of the Holy Ghost."

Thus Peter, with the skill of a true spiritual husbandman, does a reaper's work in Jerusalem. The Lord's word held good here:—"Lift up your eyes, and look on the fields; for they are "white already to harvest." For years long the Lord himself had cultivated this field, specially at festival times, when he taught and worked and suffered. Now the time had come to shake the long-barren and long-spared fig-tree, and see whether it had brought forth any fruit. The field, in so far as it was a field of the Lord, had become ripe; and the laborers had received their divine equipment and commission. Through the sharp-cutting force of blended prophecy and fact Peter puts in the sickle and reaps the harvest of first-fruits. His address is a reaper's work throughout.

But let us, in the second place, look a little closer, and analyze somewhat more deeply the inner state of thought and feeling of the audience, and Peter's application of the truth to their peculiarities.

As the spiritual testimony of true preaching always aims at the true inner character, the state of heart and conscience, we see that Peter addresses himself not only to Jews, but to "devout men,"—ἄνδρες εὐλαβεῖς,—people who are religiously disposed, who feel a religious need, and are prepared to deal earnestly with solemn things. There were some of a different class, whom Peter does not overlook either; but the nucleus, the best centre, of his audience, to whom he mainly speaks, are the devout. Further, through the sight of the company of disciples praising God in such a remarkable way, there had been awakened

among them an emotion of astonishment and eager curiosity:—"They were all amazed, and were in doubt, saying one to "another, What meaneth this?" On the one hand, they candidly acknowledged that what they heard and saw was something divinely great, and on the other they could not explain its nature and signification. They were thus thrown forward on the further course of events for satisfaction. The dominant position accordingly is this: they are arrested by a spiritual wonder, are thus inwardly laid hold of, and wait with earnestness for further disclosure, filled with a presentiment of a divinely great procedure. In others, however, there emerged a thoughtless mockery which sought to get rid of the earnest impression by a hasty and contemptuous explanation,—"These men are full of new wine"! The judgment is one that readily presents itself to the frivolous sense of the world when strange things appear before it, transcending its horizon. When the Lord himself, not taking his stand apart in the rigor and reserve of official loftiness, but mixing freely with the multitude, manifested a vital power and activity above their range, then their explanation was, "Behold a gluttonous man and a wine-"bibber." So now with his servants. But in both dispositions, the earnest and the thoughtless, Peter finds the needed starting-point. An explanation is demanded of the occurrence, which is partly understood, partly misunderstood and misinterpreted. He does not refuse to meet the scorners, nor does he treat them as hostile. He might have disregarded the scornful expressions had they been directed solely against himself and his brethren. But the interests of sacred things and sacred impressions were also at stake, and accordingly he meets the tendency and checks it in embryo. At once he spoke forth with a loud and articulated voice, like an ancient prophet, which was itself an evidence of the falsity of the scorners' suggestions. But he brings forward, besides, intelligent proof, addressed to the understanding:—"These are not drunken, as ye suppose, seeing "it is but the third hour of the day"—the hour, that is, of prayer, and an hour so early that drunkenness then would have argued a company of incredibly dissolute persons. Thus he takes his opponents plainly into view, and directly silences them, in a straightforward, manly fashion, without irritation and without guile. But he does not dwell on this, as if a victory in controversy, or the silencing of opponents, were the end; he passes without delay to the positive exhibition of the truth and actual facts. Yet throughout he never loses sight of the two classes in his audience; his discourse and application are so framed as to apply to both, and to sift the one from the other; and at the end he separates them with the words, "Save yourselves from this untoward generation." The whole is full of instruction, as showing

the true place of polemic, and presenting to us the bearing of a simple, honest defender of the truth.

The objection being disposed of, the Apostle passes at once to the positive side, to answer the expectant question of the devout, "What meaneth this?" Keeping the whole mixed multitude still in view, as both needing and susceptible of conversion, he brings forward the divine word as giving the required and only fit explanation. His manner of speech, be it observed, is simple, compact, solemnly earnest and unaffected, claiming attention as a duty. To the divine word all owe submission, and the light of its judgment will meet both the expectation of the devout, who would know the truth, and the suggestion of the scorners. This remarkable event which they have witnessed, of a company speaking with strange tongues, is accounted for by the word of the prophet Joel, which tells of the communication of the Spirit in its universality, without distinction of race or sex, age or position. The words of the prophet, moreover, bring a special message to both classes; it presents, on the one hand, the abounding grace of God, as pouring out the Holy Spirit without reference to fleshly limitations; on the other hand, judgment also is declared in manifestations of terrible majesty, filling heaven and earth. In this the devout waiting spirit meets with enlightenment and support, while the mocking spirit comes under the correction of the judicial wrath of God. The solemnity of the things they there witnessed, and the decisiveness of the hour, are pressed upon them, that they may seize it and deal with it aright, and the right disposition be wrought in them. The conclusion of the prophet's word tells both what is to be done:—"Whosoever shall call upon the name of the Lord shall be saved." That which the sinful human soul needs is here held out—deliverance and salvation for those who will seek it by calling upon the name of the Lord.

But now the question is raised, Who is this Lord prophesied of as the universal bringer of salvation? The prophetic word raises it, but does not solve it. Peter does not actually give expression to the question, but he proceeds on the supposition that it is roused in their hearts. This affords the new starting-point for preaching to them Christ. In v. 22 he begins with the man from God, Jesus of Nazareth; in v. 36 he ends with the conclusion that he is Lord and Messiah, and how they stand to him. Thus he takes a new departure from the ground of fact, and proceeds still, with the light of prophecy, from the lower and the known to the unknown and the higher. By the word from Joel the hearers received a twofold impression of grace and judgment, and thus an inward preparation was afforded for their being called to think of the Crucified One. There was needed no apologetic speech or flattering word in order to touch the point by which

their conscience was to be pierced: with simple earnestness suited to the solemnity of the hour and the matter, and with the assurance of a foregoing impression, he begins:—"Men of Israel, "hear these words!" He proceeds from what was firm in their own consciousness as a fact, namely, that they had crucified Jesus of Nazareth, a man from God attested by works of divine power (δυναμεῖς), manifest wonders (τέρατα), and signs of deep ethical and spiritual significance (σημεῖα), which God did by him, as their own knowledge witnessed. He states the matter with absolute plainness and certainty, and so produces a conviction of the incongruity between their deeds and God's deeds. They are made to feel themselves in opposition to God, yet their action is no triumph over God, nor is it justified by their success. For it is only by the determinate counsel and foreknowledge of God that Jesus was placed within their power. His whole course, from his coming forth from the Father to his last hour of suffering, was a divine surrender. Their deed, therefore, was permitted and yet controlled by the free divine decree; so that, while it was a deed of violence, it was no mark of human triumph. Thus they are prostrated under the hand of God, and called to a judgment against themselves; for now the divine decree and surrender of Jesus is justified by the great event which follows, and their violence shown to be in vain, except as condemning themselves. The great fact of the resurrection of Jesus is at once God's justification and their condemnation. Of the fact itself, as well as of its meaning, he convinces them by adducing words of David, in which a man of God expresses the certainty of an immovable fidelity to God, and on that account speaks of death as an entrance into a glorious fullness of life, so that neither the corruption of the body, nor the retention of the soul in Hades, follows. The steadfast union with God appears as the ground of a future life, of victory over death in soul and body. This serves a twofold purpose:—(1) to show that the words were not fulfilled in David himself, who died and saw corruption, and (2) to bring them to recognize that the Messianic promise of the psalm had found its fulfilment in Jesus of Nazareth. That he was a man of God, and in near fellowship with him, they already know; he, therefore, was such as the prophecy described, and in him, therefore, must the victory over death be realized. The fact of the resurrection, accordingly, Peter now proclaims, and all the disciples around him are made fellow-witnesses with him. Thus Jesus of Nazareth is proved to be the Christ, the Messiah, who could not fall under the power of Hades. Now they are ready to receive the further testimony of his exaltation by the right hand of God, and to the right hand of God, again in accordance with a prophecy of David. The exaltation forms the presupposition and explanation of the pouring out of the Spirit, which also

belongs to the Messianic idea. Thus the twofold testimony again unites to produce irresistible conviction—the testimony from Scripture, and the testimony of experience. Then Peter brings the close and sure argument to a sharp point, and sends it home to the depth of their consciences with penetrating effect:—"Therefore let all the house of Israel know assuredly, that God "hath made that same Jesus, whom ye have crucified, both Lord "and Christ." "God has made him Lord" by the deeds of power, by delivering him up, by raising him from the dead, by exalting him by and to his own right hand, and by the gift of the Spirit. Thus the "therefore" sums up and concentrates all that precedes, and places the deed of God and their own unrighteous and accursed deed in sharpest contrast. How, then, do they now stand? As convicted ministers of God's will, and murderers of Him who now sits as Lord at God's right hand, and can place his foot on the neck of his enemies. The thought of him now pierces their hearts as they pierced his body, and in felt extremity of need they cannot repress the cry, "What shall we do?" Then Peter completes his testimony, and reveals it as a gospel of good tidings even for them, by pointing in v. 38 to the forgiveness of sins and the gift of the Holy Ghost, which are made conditional only on their repentance and baptism. In the next verse a further assurance is given of this, by pointing to the universality of the Messianic promise, which is unlimited both by time and place; it is to them and to their children, or posterity, and to all that are afar off. There is only one limitation, corresponding to that which concluded the prophecy of Joel. There it was said,—"Whosoever shall call on "the name of the Lord shall be saved." Now the divine calling to which that answers is brought forward,—"As many as the "Lord your God shall call." God's calling and man's calling work together; the conditions of salvation are the Word and faith. One idea more completes the whole;—"Be ye saved from this "untoward generation"; this separates decisively the penitent and the impenitent; the calling of God is a calling out, and thus the *ἐκκλησία* is formed.

The foregoing analysis, though occupying more space than we intended to give it, has been only too hasty, considering the rich instructiveness of the subject. Still we hope we have brought out something of the remarkable care and skill with which this first Christian address is constructed. All its parts are most precisely membered and articulated; so that there is a sequence, a proportion, a unity and completeness in the discourse itself, which is only equalled by its most striking adaptation to the thoughts and feelings, the character and position of those to whom it was addressed. But, let it be noted, the sequence is not that of logic, as if Peter wished to conclude with a Q.E.D.;

it is the organic connection of living truth that reaches the conscience, carries along with it inner personal conviction, and leads men to cry out—"What shall we do?" The skill is deeper than that of artificial oratory; it is the skill of spiritual insight—insight into the truth of God, and into the hearts and consciences of men. The inspiration of the Spirit is manifest not in the disregard of the connection and order of truth, or of the laws of the human mind and conscience, but in the firm and clear hold of the former, and its precise adaptation to the latter. Some modern preachers, who fancy that they are exalting the power of the Spirit, despise the clear and orderly presentation of truth; and as for adapting it to the state of their hearers, that is not thought worthy of a moment's consideration. An apostle honors the Spirit of God, and manifests the power of his inspiration by carrying the opposite principle to its highest development. Would to God we were all a little more careful to follow this apostolic model!

But we must pass on to our other great example—Paul's address to the Athenians.

The subject is one which invites full consideration,—for, looked at from almost any point of view, it is laden with special interest and instruction to the missionary to the Gentiles. But we must be content to restrict our view, and rigidly to confine it to the side at present before us—the adaptation of the Gospel message to the state of mind and heart of those to whom it is addressed. As this is perhaps the most marked characteristic of the sermon, the less need be said in illustration of it. Paul's sermon at Athens has been always felt to be the most illustrious example of the "sweet reasonableness" of Christianity, and of the width of mind and Christian wisdom of the great Apostle of the Gentiles. Paul had not the benefit of the nineteenth century enlightenment, and never read Mr. Matthew Arnold's books, but yet how high he towers over that apostle of culture, and others who boast themselves "the latest birth of time," in those very qualities on which they specially plume themselves—in largeness of mind, in appreciation of opposing views, in the ability to look at things from others' stand-points, and in the skill to set forth the larger truth, which gives a place and welcome to every broken light, and cuts clear away the accompanying error! And when we add to this his profound insight into spiritual truth,—his range of thought, that not only sweeps from the beginning to the end of history, but penetrates the deep things of God,—and then his intense earnestness, his unbounded self-forgetfulness and self-sacrifice, his deep and tender affection,—we dare to stake the truth of Christianity on the man Paul alone. He was not a product of the *Zeit-Geist*, but of the divine spirit of Jesus Christ. But let us see how he does his work as a good and wise steward

of the mysteries of God in the capital of Gentile civilization. The peculiar method adopted by Paul in commending the truth to the Gentiles appears all the more striking to us coming directly from the consideration of Peter's sermon on the day of Pentecost. They both preach Jesus, but the contrast in their manner of setting forth the truth could not well be greater. The diversity, however, is due, not to any contrariety of view as to the fundamental truth, but solely to the differences in the character and historical position of the audiences. To make this manifest, it is only necessary to compare with both Paul's address to the Jews in Antioch of Pisidia; there his mode of treatment resembles Peter's and contrasts with his own here, just as his audience is like the one and unlike the other. The appeal to Jewish history, to Jewish Scriptures, to the life of Jesus as known among the Jews, are all wanting to the argument on Mars' Hill, just because they would there have no authority or force. Instead of this common ground with the Jews, he finds another meeting-place with the Gentiles,—even in the rudiments of spiritual truth, which are the heritage of all men, the testimonies of nature, of history, and of the inward consciousness of man, to the fundamental spiritual sense. When he brings in the truth concerning Jesus Christ, he gives it as a fresh fact, for which the conscience has already been prepared in the anticipation of a righteous judgment.

But let us look a little more closely at Paul's hearers. They were not only Gentiles, but Greeks; and not only Greeks, but Athenians. Greece was the mistress of the world in respect of all human civilization, and Athens was the richest and ripest flower of Greek development. As all Semitic characteristics and tendencies were found in fullest bloom at Jerusalem, so were the Aryan at Athens. Whatever could be achieved by fallen man with the noblest original endowments within, and fair nature without, had been achieved in the city of Pericles. It affords models to all the world, and for all time, of what is ablest in statesmanship, most exquisite in art, and most profound and exact in philosophical speculation. Human life on its natural side has never, throughout its long and wide history, displayed such strong, rich vitality as in the city on which Paul looked from Mars' Hill. The spot on which he stood was the summit of the Areopagus,—

"Where the most awful court of judicature had sat from time immemorial, to pass sentence on the greatest criminals, and to decide the most solemn questions connected with religion. On this spot a long series of awful causes connected with crime and religion had been determined, beginning with the legendary trial of Mars. A temple of the god was on the brow of the eminence; and an additional solemnity was given to the place by the sanctuary of the Furies, in a broken cleft of the rock, immediately below the judges' seats. Even in the political decay of Athens, this spot and this

court were regarded by the people with superstitious reverence. It was a place of silent awe in the midst of the gay and frivolous city."[1]

Then the sanctuary—

"Of the Eumenides was immediately below him, the Parthenon of Minerva facing him above. Their presence seemed to challenge the assertion in which he declared here that in temples made with hands the Deity does not dwell. In front of him, towering from its pedestal on the rock of the Acropolis, was the bronze colossus of Minerva, armed with spear, shield and helmet as the champion of Athens. Standing almost beneath its shade, he pronounced that the Deity was not to be likened to that, the work of Phidias, or to other forms in gold, or silver, or stone, graven by art and man's device, which peopled the scene before him."[2]

It was no longer, indeed, the Athens of Pericles and Thucydides, of Æschylus and Sophocles, of Socrates and Plato,—nor even of Aristotle and Demosthenes,—but enough remained to show that if strength could ever be found in man's powers for his own salvation, then the Athenians would have saved themselves. But sin had alienated them, as well as other Gentiles, from God, the only fountain of enduring life; the canker of moral corruption was at the heart of their fair civilization, and it was to Athens in its decay, to Athenians who had lost their freedom and their fresh vitality, that Paul spoke. Yet even thereby they should have been the better prepared for the reception of a Gospel which offers itself as a spring of regenerating power, when the forces of nature have proved their impotence.

But, further, it was to an audience composed mainly of philosophers that Paul addressed the truth. He had to encounter two schools, opposed to each other, but still more opposed to him,—the Stoics and Epicureans. It is necessary to indicate, as briefly as possible, the position and tenets of these two schools:—

"Greek philosophy, like Greek art, is the offspring of Greek political freedom. In the activity of political life, in which every one was thrown on himself and his own resources, in the rivalry of unlimited competition at every step in life, the Greeks had learned to bring all their powers into free use. The consciousness of dignity which a Greek connected far more closely with the privilege of citizenship than we do, and the feeling of independence in the daily affairs of life, had engendered in his mind a freedom of thought which could boldly attack the problem of knowledge, reckless of ulterior results. With the decline of political independence, however, the mental powers of the nation received a fatal blow. No longer knit together by a powerful *esprit de corps*, the Greeks lost the habit of working for the common weal, and for the most part gave themselves up to the petty interests of home life, and their own personal troubles. Even the better disposed were too much occupied in opposing the low tone and corruption of the times, to be able to devote themselves, in their moments of relaxation, to a free and speculative consideration of things. What could be expected in such an age, but that philosophy would take a

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[1] Conybeare and Howson's *Life and Epistles of S. Paul.*

[2] Wordsworth's *Athens and Attica.*

decidedly practical turn, if indeed it were studied at all? And yet such were the political antecedents of the Stoic and Epicurean systems of philosophy.

"An age like this did not require theoretical knowledge. What it did want was moral uprightness and moral strength. But these desiderata were no longer to be met with in the popular religion; and amongst all the cultivated circles the popular faith had been gradually superseded by philosophy. So utterly hopeless had the public state of Greece become, that even the few who made it their business to provide a remedy, could only gain for themselves the honor of martyrdom. No other course seemed open for the best-intentioned, as matters then stood, but to withdraw entirely within themselves, to entrench themselves behind the safe barrier of their own inner life, and, ignoring the troubles raging without, to make happiness dependent on their own inward state alone.

"Stoic apathy, Epicurean self-satisfaction, and Sceptic imperturbability, were the doctrines which responded to the political helplessness of the age."[1]

In Stoicism—

"Subjectivity appears as universal thinking subjectivity. Precisely this overmastering grasp of the universality of subjectivity, of thought, and in superiority to all that is particular and individual, it adopts for principle both in theory and practice. Every particular detail of existence is only product of the all-reason that lives and works throughout the system of the universe; reason, one and universal, is the essential principle of things. Thus, too, the vocation of man is no other than to be universal subjectivity exalted above every circumstance, and to seek his well-being only in a life according to nature and reason, not in external things, or individual enjoyment. The direct contrary of this is maintained by Epicureanism. In it the subject retires into the individuality of pleasure, into the bliss of philosophical repose, enjoying the present, free from care and inordinate desire, and interested in the objective world only in so far as it extends means for the satisfaction of his individuality proper."[2]

Thus Stoicism was a form of Pantheism,—Epicureanism of practical Atheism. The former identified God even with the matter of the universe; the latter declared the world a huge accident, formed by the fortuitous concourse of atoms, over which the Deity, if there were any, exercised no control, but sat apart in sublime indifference. The ideal wise man of the Stoics was one, magnanimous and proud, who by self-control had steeled himself into unfeeling apathy, indifferent alike to pleasure and pain. So he conquered the evil of the world, which he had moral earnestness enough to be alive to. The aim of the Epicurean, on the other hand, was a serene self-satisfaction, attained by withdrawal from all that disturbs, and the prudent enjoyment of any pleasure that comes within his reach. To moral evil, from which redemption was needed, and from which it was possible only by a heavenly Saviour, both were blind.

The first grand necessity, then, was to arouse in both the moral sense to discern sin and feel the conviction of guilt. The turning-point of Paul's speech, accordingly, is the call to repent-

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[1] Zeller's *Stoics, Epicureans, and Sceptics*, Ch. ii.

[2] Schwegler's *History of Philosophy*, p. 122.

ance, in the view of a judgment to come by a living and holy God. This judgment in righteousness God will carry out by the Man whom he has ordained for this office, of which he has given the strongest assurance in raising him from the dead. Christian truth is presented in the first instance, not on its side of grace, but of righteous judgment; not as the bearer of a promise, but of a threatening; not as offering the gift of salvation, but announcing the retribution of sin. The work of John the Baptist needs to be done on the Gentile too; moral earnestness needs to be aroused, the consciousness of sin awakened, and the need of righteousness felt, ere the Gospel of redemption can receive any welcome or appreciation. That this was the usual form of Paul's first missionary preaching to the Gentiles we see, not only from the Epistle to the Romans, in which he concludes all under sin, that he may reveal God's mercy to all, but more directly from the First Epistle to the Thessalonians, where he reverts to his first ministry in these terms:—" For they themselves " show of us what manner of entering in we had unto you, and " how ye turned to God from idols to serve the living and true " God; and to wait for his Son from heaven, whom he raised " from the dead, even Jesus, which delivered us from the wrath " to come." Here are the very same elements as form the basis of his address on Mars' Hill; here also, we may add, we find points of contact with Peter's sermon on the day of Pentecost.

But let us observe the steps by which Paul rises and leads up his hearers to this distinctive proclamation of Jesus and his approaching judgment. If he is faithful, and even stern, in declaring the severe truth of God, he certainly does not create any unnecessary aversion to it by rousing the prejudices or passions of his hearers. On the contrary, he meets them as far as he can, conciliates them by acknowledging what was good in them, and seeks to lead them on to his road by starting from their own position. His first appeal is to the fundamental spiritual instincts, of the possession of which they gave abundant evidence. He not only willingly acknowledges their recognition of the divine, and the strength of their religious feeling (it is hardly necessary to observe here that our English translation, " ye are " too superstitious" is a mistranslation), but finds in this a starting-point from which to lead them up to a true faith and purer worship. This is in accordance with all Paul's teaching regarding the religious position of the heathen. He addresses to them the Gospel call on the ground that they had originally some knowledge of God, because God's revelation of himself in nature declared it unto them. " That which may be known of God " (τὸ γνωστὸν τοῦ θεοῦ) is manifest to them; for God hath showed it " unto them. For the invisible things of him from the creation of " the world are clearly seen, being understood by the things that

"are made, even his eternal power and Godhead." (Rom. i. 19, 20.) Both the bright and the dark side of nature bear witness of God. The idolaters of Lystra Paul pointed to the God-sent rain from heaven, and fruitful seasons, whereby he fills men's hearts with food and gladness. The terrors of nature also,—its thunder and lightning; its earthquakes and tempests and pestilences,—irresistibly strike men's hearts with awe, and quicken into activity the slumbering conscience. Both are intended to work together in revealing the eternal power and Godhead, in humbling man under a sense of guilt, and so preparing him to receive aright the gifts of divine benevolence. They do not, indeed, demonstrate the existence of God, or define his attributes; but they tend to bring man into a heart-relation with God; they appeal, not to his understanding merely, but to his moral and spiritual sense. When placed face to face with nature, men do not sit down to reason about it, as Paley over a watch; the wonders of earth and sea and sky, the ordered course of nature fraught with bounty, or its terrors that seem hurled against men's unrighteousness, do not come home to him as so many defined premises, from which to deduce scientific conclusions. But they lay hold, on all sides, of man's spiritual nature, and rouse into activity his varied spiritual sensibilities.

But these germs of truth, given in the natural revelation of God, the heathen have not fostered, because they did not care to retain God in their knowledge. "When they knew God, they "glorified him not as God, . . . but became vain in their imagi-"nations, and their foolish heart was darkened." As a consequence, they fell into even deeper darkness and unrighteousness, till God gave them up to the lusts of their own hearts, to descend in a course even more sensual and devilish. Yet they are without excuse, for conscience still testifies of a moral power and righteousness above them, and shows the work of the law written on their hearts. To these original and fundamental susceptibilities, therefore, of man's spiritual nature, Paul makes appeal when he would convince the heathen of sin, of righteousness and of judgment. Though he is without God in the world, yet be may be awakened to the sense of God, and receive in a quickened conscience the true knowledge of him. For the very multiplicity of the gods he substitutes for the true God declares still his sense of dependence and dissatisfaction. He strives, perhaps like the Stoic, to quiet his soul, to persuade himself he needs no God, that prayer is vain, that there is no sin; yea, he prides himself that he is lord of himself and his destiny, and may by his own strength of purpose forget his mortality and his misery. Or he may, like the Epicurean, strive to drown the voice of conscience with pleasure, and selfishly to shut his eyes to the woes of humanity; but yet he cannot still all longing after the spiritual,

nor entirely uproot the deeper moral sense that witnesses of sin and righteousness. When he has multiplied, therefore, his divinities, the thirst of his soul is still unsatisfied, and he raises an altar "to the unknown God." He is longing, although he knows it not, after the living God; and it is the privilege of the missionary to the Gentiles to bear the message that meets the inextinguishable want. With St. Paul, as well as with Tertullian, we may exclaim, *O testimonium animæ naturaliter Christianæ!*

From this starting-point Paul advances, in his declaration of the true God, and at every step he meets the thoughts and feelings of his hearers, and cuts between their truth and error. Our space is exhausted, and therefore we cannot proceed with the further analysis of this remarkable address, even from our limited point of view. We must content ourselves with the following summary of it, in the words of Dean Milman. This God whom they, without knowing it, had been worshipping—

"Rose far above the popular notion: He could not be confined in altar or temple, or represented by any visible image. He was the universal Father of mankind, even of the earth-born Athenians, who boasted that they were of an older race than the other families of man and coeval with the world itself. He was the fountain of life, which pervaded and sustained the universe: He had assigned their separate dwellings (and epochs) to the separate families of man. Up to a certain point in this higher view of the Supreme Being, the philosopher of the Garden, as well as of the Porch, might listen with wonder and admiration. It soared, indeed, high above the vulgar religion; but in the lofty and serene deity, who disdained to dwell in the earthly temple, and needed nothing from the hand of man, the Epicurean might suppose that he heard the language of his own teacher. But the next sentence, which asserted the providence of God as the active, creative energy,—as the conservative, the ordaining principle,—annihilated at once the atomic theory and the government of blind chance, to which Epicurus ascribed the origin and preservation of the universe. 'This higher and impassive deity, who dwelt aloof in serene 'and majestic superiority to all want, was perceptible in some mysterious 'manner by man: his all-pervading providence comprehended the whole 'human race; man was in constant union with the deity, as an offspring with 'its parent.' And still the Stoic might applaud with complacent satisfaction the ardent words of the Apostle; he might approve the lofty condemnation of idolatry. We, thus of divine descent, ought to think more nobly of our universal Father than to suppose that the Godhead is like unto gold, or silver, or stone, graven by art or man's device! But this divine Providence was far different from the stern and all-controlling necessity, the inexorable fatalism, of the Stoic system. While the moral value of human action was recognised by the solemn retributive judgment to be passed on all mankind, the dignity of Stoic virtue was lowered by the general demand of repentance. The perfect man, the moral being, was deposed, as it were, and abased to the general level; he had to learn new lessons in the school of Christ; lessons of humility and conscious deficiency, the most directly opposed to the principles and sentiments of his philosophy.

"The great Christian doctrine of the Resurrection closed the speech of Paul; a doctrine received with mockery perhaps by his Epicurean hearers, with suspension of judgment probably by the Stoic, with whose theory of the final destruction of the world by fire, and his tenet of future retribution, it

might appear in some degree to harmonise. Some, however, became declared converts; among whom are particularly named Dionysius, a man of sufficient distinction to be a member of the famous court of the Areopagus, and a woman, named Damaris, probably of considerable rank and influence."[1]

In the above passage we do not think that Milman has been successful in bringing out exactly the course of the Apostle's argument, but he has made it plain enough that Paul never loses sight of the peculiar views and feelings of his hearers to adapt his argument to them. We will not attempt to supply what we regard as defective in the historian's paraphrase, but we cannot forbear noting the testimonies, apart from the special revelation, on the ground of which Paul appeals to the heathen as drawn Godwards, if haply they might seek after him and find him. We have already referred to his appeal to the world and nature in its varied aspects as witnessing of God to man's original spiritual sensibilities, which lie at the very foundation of his nature. Besides this, God testifies of himself to all men:—

(1) By the unity of the human race. The established order of human development reveals mankind as made of one blood, as sharers in a common human life and human nature, and thereby excites the sense of origin from one Creator. One blood—and the life is in an especial way bound up with the blood—flows through the veins of all; and hence there are common impulses, common feelings, common aspirations. Amid all distinctions of color or of language, all differences of custom or of character, there is a unity which cannot be broken, an original family relationship which cannot be obliterated. This universal brotherhood, meeting with the religious rudiments found in all men, points not dimly to a common origin from one divine Creator.

(2) By the divisions of the human race and the orderly course of their history. However much God may have left to human will, and whatever power he has granted to men and nations over their own destinies, there are limitations which they cannot overpass. God has determined their bounds and their epochs, and guides the course of their development, so that we see an order and a regularity which point to the controlling hand of a divine ruler, to the presence of

> " ———a divinity
> That shapes our ends, rough-hew them how we will."

The sense of this had been aroused in the Greeks by their wars with Persia. (See Herodotus.)

(3) God testifies of himself, thirdly, by his immanence in the world and in humanity; "in him we live, and move, and " have our being." Our existence, our self-activity, our develop-

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[1] Milman's *History of Christianity*, Vol. I., pp. 439, 440.

ment, are rooted in God; our life inheres in him as its real fundamental ground and support. The consciousness of this constant dependence upon God and existence in him awoke in heathenism the sense of relationship to God, so that Paul appeals to the words of their own poets that "we are his "offspring."[1]

(4) God testifies of himself, finally, by the sense of truth and right within us. Paul speaks of a time of ignorance which God overlooked, and which had now come to an end. But this ignorance by no means absolved men from guilt, because their blindness was self-wrought, and in the face of an accusing conscience within them. He therefore calls upon them to repent, thus appealing to their consciousness of sin. This inner truth and sense of right, men who fall into ungodliness have to repress in order to indulge their own lusts. The very crown of Gentile impiety, according to Paul (Rom. i. 32), consists in this, that they, "knowing the judgment of God, that they "which commit such things are worthy of death, not only do the "same, but have pleasure in them that do them." This claim of righteousness inwardly binding man is the spiritual power in which the law of God asserts itself as rooted in our very nature.

These truths of natural religion are well worthy of careful observation and study by all missionaries to the heathen. They afford us a ground on which to work after the model of the great Apostle of the Gentiles.

We think we have now abundantly established the main principles of spiritual sowing which have been brought out in the course of these papers. They must now close, although the most important part of the subject may be regarded as wanting,—we mean the application of them to the circumstances of India at the present time. This, however, is far too large and intricate a subject for us to enter upon. We cannot venture to sketch, even in the vaguest outline, the moral and spiritual condition of the numerous races and classes to whom we have to carry the Gospel of salvation. Each missionary must study his own field for himself, and so discover, if he can, what side of God's truth the people are open to, and need to have brought home to them. We will only add that missionaries in different spheres might do much to help each other and their successors, by carefully observing the modes of thought and feeling, the peculiar habits and customs, of those with whom they deal, and faithfully recording all that would throw any light on the important subject of human character, and enable others to under-

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[1] These words may be taken either from Aratus, or the Stoic Cleanthes, who in his famous hymn to Zeus says—'εκ σοῦ γὰρ γένος ἔσμεν.

stand and enter into the moral and religious state of the people. The study of literature will do much for this, but not all, for it is the men of the present with whom we have to deal, and whom therefore we require to know. By doing the work that is needed of this kind, as well as by our labors otherwise, we may prepare the way for those who are to follow us, and enable them to be wiser and more faithful stewards of the mysteries of God than we have been.

Σ.

ART. VI.—THE VERNACULAR SUNDAY-SCHOOL:

How can it be made attractive to Non-Christian Children?

BY REV. B. H. BADLEY, LUCKNOW.

AS far as Sunday-schools for Christian children are concerned, there is no reason why the plans and methods used in Western lands should not succeed in India, at least with some few adaptations to certain peculiarities. Dismissing this class of Sunday-schools with the simple remark that the native church which ventures to neglect this agency can hardly hope for the highest degree of prosperity, let us ask, How can the Sunday-school be made interesting to non-Christian children—the children of Hindus, Musalmans and others?

Had this question been asked ten years ago, the reply, at least in some parts of India, would have been, "Impossible." But the mere fact that in a city like Lucknow there are at present, as there have been for several years past, *more than a thousand* heathen and Muhammadan boys and girls collected in Sunday-schools, prevents such a reply. The experiment has been made, difficulties have been overcome, success has been achieved. The question now is, not, How best to introduce the Sabbath-school, but, How best to utilize it as an evangelistic agency. And the question assumes all the greater importance as one thinks of the millions of children who fill the streets and lanes, the bazars and homes of this great land,—the coming men and women of India. Any method that will the better introduce us as missionaries to this large audience, and will help us to gain their attention, and it may be their hearts, must be gladly welcomed by every laborer in this vast field.

In the outset it is necessary to answer an objection commonly urged by those who have as little faith as they have had experience in this kind of work, namely, that the Sunday-school is not a necessity in connection with mission day-schools, for

the simple reason that the Bible and, to a certain extent, catechisms and other religious books are taught every day in these schools. There is, to be sure, some force in this objection, and yet not enough to justify the popularity it seems to have gained. An hour a day may be given in the school to religious instruction, but *five* hours are devoted to secular teaching, and it is the latter that attracts the pupils and engrosses the teachers' attention. As is well understood by those who have had experience in both, there is a great deal of difference between the hurried Bible lesson of the week-day and the quiet, thorough teaching of the Sabbath-school. On this point we would quote from an interesting paper read at the recent Allahabad Sunday-School Convention by the Rev. W. Shoolbred, of Beawr:—

"But while the Bible lesson, with its religious exercises, should make an hour of every week-day a sort of Sunday-school, these week-day lessons should not be deemed enough, or as in any way superseding the proper and regular organization of a Sunday-school for the heathen and Muhammadan no less than for the Christian children of our schools. In the Sunday-school the religious instruction given should be relieved from every trace of that routine which is only too apt to rest around the daily Scripture lesson. It should possess freshness, and have a halo of novelty shed around it. It should, in the case of the younger children at least, be less didactic than historical and pictorial—dealing in those biographical materials of which both the Old and New Testaments present so rich a treasure, and twining all around the life and death of our blessed Saviour, who should ever be the central figure in all our teaching. When possible, too, these historical lessons should be illustrated by the aid of pictures—thus calling in the eye to aid the ear and quicken the apprehension. Besides this, regular attendance and diligence should be encouraged by the occasional gift of those small religious picture-books with which the various mission presses are now beginning to provide us, and by supplying the older children with monthly copies of such admirable little serials as the *Aryan*, which they greatly prize, and which, passed on from hand to hand among their own and neighboring families, become the centres of extended and healthy Christian influence.[1] With such organization and methods of teaching there will be no difficulty in keeping the attendance at the Sunday-school almost if not quite up to the level of that of the week-day school. The children themselves will regard it as a pleasure, not an irksome duty, to attend; and the cases are so rare in my experience of any parent's objecting to his child's instruction in Christian truth that I do not remember one; while, on the contrary, I have again and again been urged by heathen parents to promote their children to the Bible class, with no view, doubtless, to their imbibing Christian truth, but simply with the idea that their progress would be more rapid and satisfactory when trained under the missionary's own eyes."

Besides, the Sunday-school is a means of grace to the missionary and to the native church. There are generally catechists

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[1] In this connection may be mentioned the *Children's Friend* (*Bal Hitt Karak* in Hindi, *Khair Khwah Atfal* in Urdu)—a Sunday-school paper published monthly (since 1873) at the American Methodist Mission Press, Lucknow—and the *Balbodh Mewa*, a monthly illustrated supplement to the *Dnyanodaya* (Marathi), published at Bombay by the American Marathi Mission.

and various other native helpers in each missionary station, who can very profitably engage in this work. An hour of teaching in the Sunday-school cannot but make the hallowed day brighter and better for them. Where the membership of the church is large, a most happy field for missionary work is here presented; the members can go out by twos and threes, or even in larger numbers, to carry on Sunday-schools in various parts of the city, or in the adjacent villages. Our native Christians, as a rule, have several hours of leisure on Sunday between the morning and evening services, and we know of no better way of spending these hours than in the Sunday-school, teaching the blessed truths of the Bible to those out of Christ. The older pupils in our boarding-schools and orphanages should by all means be encouraged to engage in this work, and the more as they generally make willing, effective teachers: if they learn to love the work while in school, they will be all the better prepared to take it up after leaving school. In our own compound are two young men, compositors in a mission press, who conduct a Sunday-school every Sunday morning, walking several miles to and from the place. It often happens that private members of the church are able to organize Sunday-schools at their own residences. We know of one such school, begun only a few weeks ago, which now numbers forty-three boys, and bids fair to become still larger; the *munshi* in charge of it gives one of his own rooms to the school every Sunday, and is thus doing and getting good. But enough has been said to show the practicability of this kind of work.

To make the Sabbath-school interesting to the class of children indicated in the subject of our paper, requires both tact and talent,—tact more than talent, because the former always succeeds, while the latter often fails. One cannot be too well prepared, nor can he have had too wide experience in other countries. To begin with, one should be well persuaded in his own mind of the magnitude and real importance of the work in which he is engaged; he should feel that it is a work which angels would delight to do,—a work which in its happiest results must extend through eternity,—a work which of all others is worth doing honestly and well. If the teacher goes to the Sunday-school feeling that the task before him is unpleasant, and if he hurries through it as rapidly as possible, neither he nor his pupils will be profited by the service.

Another element of the preparation needed is a willingness to deny self; without this but little can be accomplished in this or any other good cause, and in India this self-denial is needed constantly. We cannot bring the Sunday-school to our pleasant sitting-room, where in summer the punkah helps us to forget the heat out-doors; driving dust, hot winds and blazing

sun must often be faced; small, inconvenient, ill-ventilated rooms must frequently be endured; children with dirty faces and soiled garments must be taught along with others;—in short, engaging in this work from week to week we shall find many opportunities for calling into exercise the grace which as Christians we so continually need,—self-denial.

As will be admitted by all, the successful Sunday-school worker, especially in this field, must be an enthusiast. If it be no easy task to teach successfully a class of Christian children in an English Sabbath-school, how much more difficult must it be to conduct a Sunday-school composed of non-Christian children, representing a dozen castes, and various forms of belief more or less antagonistic to that professed by the teacher. It is not merely to go to the church Sabbath morning to be cordially greeted by the class of boys or girls waiting to be taught; but it is so to teach and speak and sing that the children who happen to come to the school one Sunday may be so favorably impressed as to come again and enroll themselves as regular attendants. To do this requires enthusiasm. The boys and girls must be made to feel that their leader is wide-awake and in earnest in his work. Punctuality, enthusiasm, heartiness of labor on his part will lead to the same on theirs, and the result will be a successful school. There is no room for sluggishness here; even the temptation in this direction should be avoided by holding the Sunday-school early in the day, when both teacher and pupils are fresh and unwearied. The leader must be ever ready to encourage his pupils for regular attendance and perfect lessons; words of approbation should be spoken wherever opportunity offers; these cost nothing, and mean a great deal with little people. The boy or girl who brings recruits Sabbath after Sabbath, the scholar who is always at his place in his class and always prepared in his lesson, should be rewarded with hearty approval; the leader should not scold. Now and then annoying things will happen—it were strange otherwise; Sita Ram will pinch Ganga Din during prayers; Pir Bakhsh and Jafar Ali will count their cowries while the superintendent is telling them of the heavenly home awaiting the good; London will frequently be shouted out as the capital of Palestine, and the most stupid answers will often be given to the plainest questions; but all these and other things must be expected, and proper allowance must be made. Sharp reproof and stinging words drive the thoughtless offenders from, not towards, Christ, and harm the speaker besides. Hence, along with enthusiasm there is great need of patience.

But to the question that stands at the head of our paper. After an experience—a happy experience—of more than five years in this kind of work, we would answer briefly, as follows:—

1. By investing the Sunday-school with *the interest of novelty*,—in other words, by not allowing it to become "an old "thing." As will be readily admitted by all who have had experience here, the problem is not how to open the school, but how to keep up the interest in it from week to week. At the beginning boys attend because it is something new, something out of the regular order of things,—a *tamáshá*, as we say in India. If the interest thus manifested is appreciated and studied, the leader will discover one of the chief secrets of success. Let *pains* be taken to make the school attractive. We quite agree with the author of the following extract:—

"In every sense the Sunday-school should be the most attractive place the children and young people can find in their neighborhood. Is the temple of the neighborhood admired for the gay exterior which it has assumed at the liberal hand of some blind devotee? then let the school be not behind. Are the walls of the shops and the houses covered with the rude figures of gods and goddesses? then let the more chaste expressions of Christian sentiment, portrayed in the highest coloring, find their appropriate place on the walls of the school-room. Is there paternal and family cheerfulness and affection in the home, drawing its different members together? then let that Christian cheerfulness and affection which sees more in a soul than that which belongs to this life manifest itself in the most buoyant and striking manner. Let the school-room be in every sense the most attractive it can be made.

"On every hand, in objects the most pleasing to the people, we find the greatest devotion to the highest coloring, the greatest show, parade and ostentation; why not make use of it in the adorning of our Sunday-school? A few weeks ago, on the occasion of the quarterly review of the lessons in one of the Sunday-schools of Lucknow, the idea occurred to the writer of doing so. Though the week was far gone, but one day remaining for the necessary preparations, the idea was carried out. Twenty-five small banners, and one large one, made of various colored paper with a strip of silver tinsel on the border, were ordered. They were made in purely native style. The cost of the whole was six annas. On Saturday evening ten large pictures, highly colored, with verses of Scripture in the vernacular, which in the distribution of prizes were to serve as first class prizes, were sent to the head-master of the day-school with the request that both banners and pictures be arranged according to *his own taste*. On the Sunday morning we saw, like a temple adorned in its holiday dress in the midst of a great *melá*, that our artist had most profusely used his colors on the outside, the larger banner occupying a central and elevated position, with a number of the smaller ones distributed here and there, calling the desired attention of the passers-by; while within the monotonous white-washed walls presented a cheerful appearance in their present gay dress of tinselled banners and colored pictures. What was the result? As might be expected, the room was crowded. Not only was there the largest collection of boys that had ever gathered there, but also a congregation of a hundred adults, attentive listeners to the recitations, hymns, *bhajans*, and prayers. This success led to its repetition in another school on the following Sabbath, with perhaps still more satisfactory results."[1]

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[1] The Rev. T. Craven on "The best method of conducting Hindustani Sunday-schools."—*Indian Sunday-school Journal*, Vol. I., pp. 234, 235.

The pupils should be frequently surprised; the order of exercises should be changed now and then, and special features introduced. Most of all, the leader should guard against a stereotyped way of conducting the school; such a method may be easy, and convenient for him, but it is distasteful to the scholars, and will prove injurious to the school. There is great room here for thought-taking and experiment-making. The teacher is not teaching parrots to talk; he is telling wide-awake boys and girls the story of salvation. To keep them interested from Sabbath to Sabbath, and to lead them on from step to step in a knowledge of the Bible and the blessed Saviour, is a work which deserves one's best thought. To say of a Sunday-school that it is conducted in exactly the same manner from the first Sabbath in January to the last in December is no recommendation. Keep the school ever new, and it will draw and hold the scholars.

II. By *adapting the school* to the people in whose midst it is held, and to the children who attend it. So far as possible, it should be made one of the institutions of the neighborhood; the parents of the children should be invited to attend, and welcomed when they come. In this way their minds will become divested of many prejudices against Christianity and Christian teachers, and they will be led, at least in some degree, to sympathize with the pure teaching imparted to their children. The Sunday-school will thus prove an ally to the missionary in his bazar work, and the fact that his Hindu and Muhammadan hearers have children in the Sabbath-school will naturally lead them to listen more attentively to his preaching than they otherwise would; a tie of a certain kind is formed, and by means of it both parties are brought nearer each other. Then, too, the school should be adapted to the children. In the large city one plan may be profitably pursued, in the quiet village another; in one place boys may be willing to come provided they are taught in English,—in another there may be a special demand for a certain vernacular. Sometimes the students of a college or high school may be reached by forming the acquaintance of several of the brightest and most influential young men. Advantage should be taken of all these things; to be unmindful of them or to neglect them is to block up one's own pathway. In this, as in every effort to do good, we should seek to exert as wide an influence as possible. We should aim at, and be content with nothing less than, the highest degree of success. To achieve this we must do more than go carelessly along, week after week; we must study the situation and make our plans accordingly.

III. By a judicious use of *prizes and rewards*. We say *judicious*, not indiscriminate, use of these. That the system of prize-giving may be abused, and thus injure rather than help

the cause, none will deny. We do not believe in paying scholars for their attendance; but for fidelity, promptness, good behavior and perfect lessons we see no reason why these brown-hued children about us should be denied rewards, when these are bestowed as a matter of course upon European children in Sunday-schools both at home and in India. A neatly printed verse of Scripture, a brightly colored picture-card illustrating some Bible scene, a small book containing a well-written story adapted to Hindustani children, a larger picture suitable for framing, a hymn-book, a new cap, or even now and then a suit of clothes—these may all be used wisely and profitably. Picture-cards and illustrated story-books are now to be had in nearly all the vernaculars of India, and are yearly finding their way into heathen homes. It is perhaps useless to enumerate the presses where these and other Sunday-school requisites may be obtained: it may be enough to merely mention a few.[1] Proper credit should be given to the Rev. T. Craven, of Lucknow—the pioneer, we believe, in this line. In 1874 he ordered from London 300,000 colored pictures, and the demand has been so great for these that the supply is now exhausted. These illustrations, with vernacular letter-press, are admirably adapted to Sunday-schools, as Hindustani children are as fond of pictures as those who live in western lands.

In this connection should be noticed the Christmas *fête.* This is highly prized by the children, and is one of the best means for creating in their minds the *esprit de corps* so desirable in this cause. The *fête* should be well planned and enthusiastically carried out. There should be marching with banners, singing, a picnic in some convenient grove or park, games and races, a liberal supply of fruit and sweetmeats, and, if held at night, fireworks. This brings the Sunday-school prominently before the people, and is in itself a great encouragement to the children. Great pains should be taken to have the arrangements properly made. As a matter of course, the entertainment will cost something; but this can generally be had for the asking from the residents of the station. Officers, civil and military, as well as others, often take pleasure in giving to so worthy a cause, and are more than repaid by witnessing the celebration. We have heard gentlemen express sincere regret that they had not been invited to attend on these occasions, as they had anticipated much pleasure from seeing the Sunday-school children together. Our invitations should be generous, and, as a rule, we shall meet with hearty responses. This occasion furnishes an excellent oppor-

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[1] The Panjab Religious Book Society, Lahore: the American Presbyterian Press, Lodiana: the American Methodist Press, Lucknow: the North India Tract Society, Allahabad: the Calcutta, Bombay and Madras Tract Societies; the Columbian Press, Satara.

tunity for reviewing the mercies of the year, and for telling the children of the blessed Babe of Bethlehem, whose birth we so gladly celebrate.[1]

IV. Much of the success of the Sunday-school depends upon *music*. The leader cannot be too good a musician; he cannot be too well acquainted with native airs and English tunes adapted to Sunday-school hymns; if he is able to play, all the better; an organ, a harmonium, or even a native instrument is an attraction, and adds much to the charm of the music. Much might be said on this point, but the power of song is so generally recognized, and the necessity of good, hearty singing in the Sunday-school so well understood, that to say more would be superfluous.

In this work the Sunday-school literature, which we are glad to know is becoming more and more abundant every year, should be brought into use. Several of our presses have recently, and most wisely, begun a Sunday-school series of books, and besides these most of them have issued volumes well adapted to vernacular Sunday-schools. The recent story-books from the talented and tireless pen of A.L.O.E., which have been so widely translated and so generally appreciated, are good examples of what we need in this direction. Other larger books are also useful; while for advanced classes (reading English) hundreds of volumes are available. A catalogue of Sunday-school literature in the various vernaculars of India is greatly needed. Will not some press superintendent prepare it?

In carrying on this work various difficulties will be met, but they can be overcome. On this point we may quote again from Mr. Shoolbred's essay:—

> "I had only one Christian catechist with me, and I shrank from employing the heathen in teaching a faith which they themselves did not believe. Under my own care I took all the Bible classes, entrusted to my catechist the more advanced of the other children, and allowed the heathen teachers only to teach the very youngest to repeat the catechism. During the last quarter of an hour it was my habit to call all these lambs of the flock before me, and after questioning them as to what they had learned, and explaining what they did not understand, I strove to make the elementary truths plain to them by simple illustrations and stories adapted to their small capacities. By and by, however, as the nucleus of a church was gathered, and that grew and strengthened, our staff of Christian teachers grew with it, and now about a dozen of our most intelligent and zealous native Christians give me very efficient aid in this labor of love. Our Sunday-school is now a scene of intense and happy activity. The bright glistening eyes and cheerful, eager looks of the children testify to the interest with which they take part in the exercises, and enter into the spirit of some Bible biography, telling how holy men of old were tried, and triumphed through the might of faith."

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[1] For a brief account of one of these *fêtes* the reader is referred to the *Indian Evangelical Review* for January, 1877, p. 380.

As to the extent to which vernacular Sunday-schools for non-Christian children have been opened in India we cannot speak accurately; indeed it is next to impossible to say. In 1875 there were reported 162 such schools, 399 teachers and 9,199 scholars; but there were doubtless many schools not reported, and many others have since been formed. It is to be regretted that the various mission reports of India are so silent on this point. Many of us in North India would be glad to know as to the condition of Sabbath-schools in the numerous and large native churches of the Madras Presidency (outside of Madras). The writer has diligently examined both reports and magazines, but has been disappointed in this respect. No doubt Sunday-school work is carried on, and—as we hope—most efficiently, in these churches; that it has not been represented in the two Sunday-school Conventions already held, and that it is so seldom mentioned, we hardly understand. May it not be that there is need of a Sunday-school revival all over India? Should not those in charge of large mission day-schools attended by non-Christian children make at least an earnest and prayerful attempt to introduce the Sabbath-school?

The day-school and Sunday-school go hand in hand. The question has frequently been asked, In the absence of the former is the latter possible? We would answer affirmatively, and are confident that the time is coming when a majority of our Sunday-schools will be of this class. As is well understood by all, the day-school forms a natural nucleus for the Sabbath-school, and in it the weekly lessons may be taught, hymns memorized, etc.; but even where this does not exist we claim that there can be the Sunday-school. This experiment has been tried. The Rev. D. Osborne, of Allahabad, has given an account of his Sunday-school work, now five years old.[1] He has seven Sabbath-schools, attended by about 250 scholars. His plan is to hire a shop or open room in the bazar, and trust to the attractiveness of the school to keep the scholars present. That his Sunday-schools flourish is perhaps as good a compliment as could be given this earnest missionary pastor. A few months since, the writer opened a Sunday-school in a village near Gonda, the Government school-master agreeing to collect his forty school-boys for us every Sunday for a small consideration. The head-man of the village gave us a room free, which we used on rainy days; ordinarily we taught the children in the shade of an old tamarind tree. The parents were captivated with our Christian hymns, which the boys committed to memory very quickly: the attendance was good, and thus far the experiment has proved a success. Shortly after the opening of

[1] Vide *Indian Sunday-school Journal*, Vol. I., pp. 328, 329.

the school the people of another town sent us a request to organize a similar Sunday-school in their village; but the distance from the station and our lack of helpers prevented. With a good number of helpers we do not see why every missionary station should not be belted with a line of village Sunday-schools. Several of these independent Sunday-schools have recently been organized in Lucknow, and we look for success here.

As to the outcome of this Sunday-school work, Mr. Shoolbred says :—

"The question may be asked, What encouragement have you received during these long years of Sunday-school labor, and to what positive results can you point as the fruit of it? If by positive results cases of conversion directly traceable to Sunday-school influences be meant, then I am frank to confess that I can lay my finger on no case in which a boy has directly passed from the Sunday-school to the catechumens' class and the baptismal font. Nor again, in regard to less direct but still very real results, is it easy or possible to say how much of the influence exerted has been due to the Sunday-school, how much to the ordinary teachings of the week-day school. In cases where boys have lifted up their testimony against idolatry not in their parent's houses only, but in the idol's temple and in presence of the idol itself,—where as they grew up to manhood they have become more or less earnest inquirers, and in the face of violent opposition have sealed their sincerity by confessing Christ,—and where, as in many cases, the whole life has been influenced and raised to a higher platform, while they have shrunk from an open confession of the Saviour,—of such indirect results I can run over in memory a most interesting series, and even had I no evidence of results beyond these I should deem the labors of our Sunday-schools by no means thrown away."

We have seen and heard of more than one instance where heathen boys have boldly condemned, and refrained from, idolatry, giving as their reason that they had learned in the Sabbath-school a better way. What can be more stimulating than to hear a hundred Hindu lads repeating in concert the Lord's Prayer, the Commandments, or singing spiritedly, and with at least considerable understanding, hymns full of the praise and love of Christ? We confess that the hours we spend in our vernacular Sunday-schools are the happiest we experience during the week; we go to the work with rejoicing hearts, and not alone—Christ goes with us, and the Holy Spirit helps in all the work.

A few weeks since, one of the thousand native children of our Lucknow Sunday-schools, a Muhammadan lad twelve years old, was seized with the small-pox and brought to his death-bed. During the last two days of his life, although very weak on account of his long illness, he was constantly engaged in singing the hymns which he had learned in the Sabbath-school. He continued thus to the hour of his death; and, after making kind inquiries about his Sunday-school superintendent and teacher, he fell asleep singing of Jesus. How quickly must his happy soul have winged its way to glory! It is surely safe to say that

his song "through endless ages" will be all the gladder, and his service in the "many mansions" all the better, on account of his having learned of Christ on earth. Can we find a more blessed work than to gather about us these Muhammadan and Hindu children, and teach them of the dear Lord who loves them so tenderly? May not our labor for and among these little ones be very acceptable to him, whose we are, and whom we serve?

ART. VII.—LA LANGUE ET LA LITTÉRATURE HINDOUSTANIES EN 1876: Revue Annuelle; par M. GARCIN DE TASSY. Paris, 1877.

THE pains which M. de Tassy takes to get an exact knowledge of all that is published in or about India, as well as of all contemporary events which bear on his special subject, is certainly very remarkable, and we are much indebted to him for giving us annually a *résumé* of the information he has gathered. For the benefit of those of our readers who do not possess M. de Tassy's pamphlet, we give an abstract of its contents, translating especially those parts which are likely to be of interest to missionaries. Of course we do not pledge ourselves to the accuracy of what he writes. In particular, his statistics are rather unintelligible. In religion he is a liberal Roman Catholic, with an evident liking for the English Church.

M. de Tassy begins by discussing the assumption of the title *Empress of India*, an example which has led the Amir of Kabul to adopt the title of Pádisháh, and the king of Burma to think of calling himself an Emperor too. He goes on to give some account of the Prince of Wales' visit to India, noticing with regret his apparent sanction of some superstitions, and especially his presence at cruel wild-beast combats and at "nautches." The relaxation of the rules of *parda* which were made at Calcutta in favor of the Prince led, he tells us, to the representation on the stage of a comedy called "Jayanand and the Prince," which was so insulting to the Prince, to the *bábu*, and to European ladies in general, that it was suppressed by the police.

With respect to the treatment of the Prince by the native press, our author says,—"Although the greater part of the newspapers congratulated India on the Prince's visit, some hostile "journals, among which was the *Rást Goftár*, published at "Bombay, said that the Indian chiefs complained of the cavalier "way in which they were received." And then he gives us an extract from the *Oudh Akhbár* as an example of the sort of

articles produced by the discontented section of the native press. The title of the article is, "Are the Hindustani subjects of the "English Government contented with it?" and it runs as follows:—"The response to this question may be deduced from the "very situation of Hindustan, that is to say, from the voice of our "condition *(lisán ulhál)*, which seems to say, Learn what you "want to know by considering our position. Yet nevertheless "there is some uncertainty about the subject, because man has "two states—the one exterior and fictitious, the other real. The "fictitious is known to the Government by the Darbár, when it "asks if we are content. Without reflection we answer in the "affirmative, but God only knows our heart. If we had met in private, our reply would naturally have been, We are not content "with the Government, for before we can be content many things "are necessary." And so the writer goes on complainingly. But, after all, only two causes of discontent are mentioned—one that the Prince is not lavish enough with his rupees in his travels, the other that Government does not subsidize the press.

Leaving the Prince of Wales, our author goes on to describe Sir Salar Jung's visit to Europe. Then comes a quotation from a letter of Professor Monier Williams with reference to the Hindustani language:—"During my tour in India I was greatly "impressed by the increasing importance which Hindustani is "acquiring. It is even more current everywhere, as the *lingua* "*franca* of the whole country, than I expected to find. No one "can hope to make himself acquainted with the people without "knowing Hindustani." Then come some remarks of Dr. Caldwell on the languages of India, among which is one to the effect that it is a popular mistake to consider Urdu as a distinct language from Hindi, since it is only Musalmans' Hindi.

After a quotation from Chand of Delhi as to the character of the Hindustani language, M. de Tassy mentions the efforts now made to admit the *Nágari* character to an equality with the *Persian* in law courts, a change which is, as might be supposed, very unpopular with the Musalmans.

He then mentions another innovation, which, it seems, is also unpopular—the introduction of the English punctuation marks into Urdu writings. The natives call them contemptuously *kiṛe makoṛe* (worms and creeping things).

M. de Tassy next treats of the poets of India, and goes on to describe the principal publications of the twelvemonth in poetry and general literature. We will select a few of the names he mentions.

F. S. Growse is preparing a complete translation of the *Rámáyan* of Tulsi Dás.

The first part of the *Kabír Pada Sangraha* is edited by Kisan Dás, and a short life of Kabír is prefixed.

Dr. Leitner has published at Lahore *The Travels of Guru Teg Bahádur and Guru Govind Sing*, translated from the original Gurumukhi by Sardár Altar Sing.

Under the title of *Mawá'ez-e Haïdariya* (Counsels of Haïdar) the Maulvi Gulam Haïdar Khán has recently published at Cawnpore an Urdu work, of good style, containing good advice for the inhabitants of India, of whatever creed.

Dr. Bühler has found in Cashmere the MS. of a Hindi poem of Chand entitled *Prithi Ráj Rasau* (the History of the Prithi Ráj).

Mr. Beames has discovered a Hindi poet, hitherto unknown to Europeans, who wrote about 1650 at Nurpur. His writings are published under the title of *Rhapsodies*.

The Árya Samáj of Bombay has formed the intention of publishing a translation of the Vedas in Hindustani.

The publication of the *Yajur Veda*, in seven parts, with a Hindi commentary by Sri Vedarth Pratáp Girdhar Bháp, has been completed.

The Thousand Names of Vishnu, with commentary, has been published in Sanskrit with a Hindi translation.

Amongst translations from Urdu into Hindi are *The Thousand and one Nights*, *The Flowers of Bakáwali*, and the *Stories of a Parrot*.

The taste for history is, we are glad to say, decidedly manifesting itself in India. The Grand Vizir of Pattiálá has undertaken to write a history of that state from the most ancient times.

The celebrated work *'Unwán ul' ibar* (Book of Examples) has been translated from Arabic into Hindustani.

The Pandit Bachmir Náth has published in Urdu an account of great writers, both English and Indian, who have been unfortunate in their lives. It is called *Sarab-i hayát* (the Mirage of Life).

A volume entitled *Nazm ulamsál* (the Star of Proverbs) contains the Urdu proverbs and sayings which are in common use.

The *Hálat un-Nabi* (Position of the Prophets), a Hindi work, edited at Calcutta, treats of the prophets from Adam to Muhammad.

There is a new translation in Hindi prose of the *Mahábhárata*, by Krishna Chandra Dharmadhikári of Benares.

The *Dáira-i-'ulúm-i tab'yát* (Course of Natural Science), by Lakshmi Shankar, Professor of the College at Benares, is based upon English treatises.

The *Strí-Darpan* (Mirror for Women) is by Pandit Madhava Prasád.

Wáqíát-i Hind is a complete history of India published at Lahore.

Kissa-i Haqíkat Ráe is a curious Hindi work on the persecutions of the Musalmans with respect to a Hindu saint named Haqíkat Ráe.

The first volume of *Tawárikh-i Amerika* (History of America), by Lakshmandás, has been published under the auspices of the Delhi Literary Society.

At Lahore, translations in Hindi or Urdu have been published of the following works:—*Bain's Mental Science*, *Fowle's Logic*, *Taylor's Ancient History*, and *Huxley's Physiology*.

Lál Behári Lál of Lahore has composed a hymnal for the *Sat Sabhá* (Association of Truth), a society for Hindu reform.

Amongst religious works M. de Tassy gives great praise to the *Paragraph Bible*, edited by Mr. Mather.

Of the *Arian Witness* he writes as follows:—"I ought to "mention the curious work entitled the *Arian Witness*, by the "Rev. K. M. Banerjea (a learned Hindu who has been converted "to Christianity and become a priest of the English Church), "on the Hindu testimonies to the history of the Scriptures and "the rudiments of the Christian faith. Mr. Banerjea maintains "in this work that the Hindu Aryans recognized the unity of the "human race; he tells us that he has found in the *Rig Veda* the "name of Jehovah; he maintains, as I have done for a long time, "that the dogmatic teaching and history of Krishna, which seems "to be the same as that of our Saviour, though disfigured by "exaggeration and Asiatic sensuality, were only propagated in "late times in India, and were a distant reflection of apostolical "preaching."

Among Musalman religious books M. de Tassy mentions *Tafsir-i-Korán* (a commentary on the Koran), published at Bombay by Muhammad Salim,—

Ráh-i-Imán (the Way of Faith), a Musalman catechism, by Muhammad Jáfar, printed at Madras; and

Hadíkat-ul-Aulíyá (the Garden of Saints), which contains notices of the most respected Sheiks and Ulemas of Dehli, Lahore and the cities of the Panjáb.

We know that many Musalmans scruple to eat with Christians; others, more liberal, do not see the harm of it, and one of these, Khán Ahmad Sháh, has composed, and published at Lahore, a treatise on the subject, called *Izhár-i haqq* (A Manifestation of the Truth).

In support of the opinion he has often expressed, that Hindustani is as much used in Bengal as Bengali and English, M. de Tassy mentions two volumes lately published, *Báhyárnab* (the Ocean of Phrases), a collection of the most common phrases in Urdu, Bengali, and English, by Anand Chand Mukerji, and *Punya Khetra Parbba* (a treatise on the celebrated places of

pilgrimage), by Jaya Chandra Sen Dás, in the same three languages.

Rashah-i Safír (the Effusions of Safír) is a work on Urdu philology.

Qáida-i Urdu is a Hindustani grammar by Shams-ud-din, printed at Lahore.

M. de Tassy goes on to mention in terms of praise the first part of Dr. Fallon's *Dictionary*, and Mr. Kellogg's *Hindi Grammar*.

After some comments on the freedom of the native press, less appropriate now than when written, our writer goes on to give a list of no less than 31 new Hindustani periodicals, among which we may mention *Hindu Bándhawa*, a Brahma monthly in Hindi and Urdu, published at Lahore; *Káyaṣt Dharm Prakásh*, a fortnightly organ of the religious society of Káyats at Lahore; *Maryádá Paripati Samáchár*, a Hindi-Sanskrit monthly journal of Agra on ancient Hindu customs; *Nít Prakásh*, a weekly journal of Lodiána, whose object is to revive the zeal of Hindus; and *Prayág Dharmá-prakásh* (the Religious Guide of Allahabad), a monthly in Hindi and Sanskrit.

The *Aryan*, he says, is conducted by converts from Hinduism, and contains in the second Number a remarkable article on *Faith and Practice as viewed by the Hindu mind*. This journal is intended to form a link between European and native ideas, especially as regards religion.

Dealing with the subject of education, M. de Tassy notices that Government has given the post of Director of Public Instruction in Berar to a Hindu, and that a Hindu has taken the first prize at Rurki. He gives an account of Sir William Muir's visit to the college at Aligarh, and of Professor Monier Williams' plan for the Indian Institute at Oxford. He also mentions that Mr. Edward Eastwick is preparing a *Guide to India*, in eight volumes. And, amongst other items of news, he tells us of the foundation of a school for the daughters of Musalmans at Agra, by Maulvi Saiyid Imdad Ali, remarking at the same time that the Musalmans of the Panjab are more ready to educate their females than those of any other part of India. He does not omit to chronicle the progress of the Rájkumár College in Rájputána, and the institution of one at Indore. Bishop's College, Calcutta, the Musalman College of the Faith at Lucknow, and Mayo College are also mentioned favorably.

The native associations for the advancement of science and civilization and for social improvement are next reviewed. Speaking of the movement in favor of the remarriage of widows, he says that a Maulvi, Muhammad Kasim of Saharanpur, having performed the marriage ceremony several times for widows, the Musalmans tried to kill him, and that he declared he was ready to die in so good a cause.

Writing of the difficulty which attends the conversion of a polygamist to Christianity, he mentions the case of the Ṭhákur of Bhávnagar, who had to separate from three wives.

Under the head of Religion, M. de Tassy first notices the Brahma Samáj, quoting Bábú Keshab Chandra Sen's use of Christian phraseology, and describing the Brahma *aśram*. Then he tells us of a reforming *guru* among the Bhíls, by name Jurjí, who for many years has preached one God, binding his followers to vegetarianism and teetotalism as well as morality.

On the societies formed for resisting innovations he has also something to say, as well as on that eclectic school which tries to unite Islam with Hinduism. After describing the societies formed for the advancement of letters by Musalmans, and noticing the divisions of Islam, he goes on to say,—"Islamism "continues to make progress in India. One would imagine that "the women were in general opposed to it, and that it would be "mostly men who would adopt it. The contrary to this has been "seen in Sind, for we gather that in that province the majority "of the converts have been women."

He then shows how Mr. Bosworth Smith's work on "Moham-"med and Mohammedanism" has been used by the Muhammadans as a strong testimony to the truth of their religion.

A work entitled *Zafar-i jalíl*, or "The Brilliant Victory," has been translated from the Arabic of Kutb-ud-dín of Dehli; and another with a title translated "Principles of the Vanity of the "Christian Religion" has been published at Lucknow. Both of these are controversial.

The revival of Islam M. de Tassy considers to be quite a reality, and speaks of it as influencing Turkey, Central Asia and China. With respect to India he says that the number of Musalmans increases more than in the days of their supremacy. Of this, however, he gives no proof, and concludes by mentioning only three cases of conversion, which are narrated in native newspapers.

Going on to the subject of Protestant Missions, M. de Tassy translates an article from the *Pioneer*, saying in a note that the editor seems to him to be a "free-thinking Hindu," and then goes on to express his own opinions, which we translate at length:—

"It is true that notwithstanding the pains taken, and the sums of money expended on missions, by the members of non-Roman (or, as commonly summed up, Protestant) Christian communities, the number of converts in 1872 was estimated at only 318,323; while at the same date, at the Vatican Council, the (Roman) Catholics were computed to be 1,662,000. However, at the last official census there were only 886,658 Christians. [It does not appear what sort of Christians these last are.] Anyhow the Catholic missionaries have evangelized India for a long time, whilst it is only relatively recently that the Protestants have attempted to rival their zeal. Yet the Catholics still make many converts, and in 1875 the receipts of the Society for the Propagation of the Faith amounted to 5,985,463 francs.

"The Protestants have only four bishops, whilst the Catholics have twenty, and an archbishop at Goa; but whilst not only these bishops, but also the Catholic priests, are, with very few exceptions, Europeans, there were reckoned, at the date mentioned above, 345 Indians ordained priests of the English Church. Although I am a Catholic, I must say, in the interests of truth. that the work of Protestant Missions does not show a veritable failure, as the *Pioneer* would have it, and in any case its missionaries indirectly lead the Indian to Christianity, as we may see, by means of their schools, which are 3,451 in number. Let us hope for the conversion of the Hindus, which will be for them the better realization of the visions of their oracles, the accomplishment of the desires of their sages."

Referring to Canon Lightfoot's paper on the "Comparative "Progress of Ancient and Modern Missions," he goes on to say—

"The diffusion of Christianity is necessarily slow among a people with whom religion enters by obligation into every act of ordinary life. It was so in the Roman empire; but then, as now, the quality often compensated for the quantity, for we may cite striking examples of conversion among Hindus, and even among learned Musalmans. One finds sometimes, too, numbers: as in Burmah, where there were 60,000 Christians (not Roman Catholics) in 1861. Of course the lack of unity is an obstacle to the progress of the Gospel, as at the beginning, with the Ebionites, Basilidians, Ophites, Valentinians, Marcionites, etc.

"Christianity in India ought to have a suitable character. The extreme gravity and the long sermons of the English will not do; a little more must be conceded to the senses, without, however, running into the opposite extreme. Sir H. E. Bartle Frere, formerly Governor of Bombay, and who accompanied the Prince of Wales to India, said at a conference in 1872, 'The preaching of Christianity in India, in the midst of 260 millions of 'civilized and industrious Hindus or Musalmans, is working moral, social, 'and political changes more extraordinary, both as regards extent and 'rapidity, than those which are occurring in modern Europe.'"

A tract, entitled "Thoughts of a Christian Brahman on the "Position and Prospects of Religion in India," published at London in 1871, we have not seen, but it is cited here by M. de Tassy.

Upon the character of native Christians he writes thus:— "The native Indian Church is composed, as the churches in "Europe, of communicants and non-communicants,—that is to "say, of Christians who approach the Sacrament of the Eucha-"rist, and of those who neglect to do so. The missionaries are "very strict about admitting to communion baptized natives, "and so they congratulate themselves on the visible increase of "the communicants. Some of the native Christians, both men "and women, lead such edifying lives as remind us of the primi-"tive Church."

Mentioning the case of those natives who, though inwardly converted to a belief in Christianity, do not dare to make outward profession of it, he cites as an instance an old Munshi, Husn Shah, professor of Arabic at Lahore, who died with the Book of Common Prayer under his pillow, exhorting his son to be more courageous than himself, and to confess Christ openly.

M. de Tassy pronounces in favor of de-Europeanizing *(déseuropéaniser)* the Indian Church, so that it may become in reality the Church of India, only in communion with the Church of England, "as formerly the English, French, Greek and other "churches were—whilst retaining their different customs and "their own liturgies—in communion with the Church of Rome."

Finally, M. de Tassy's obituary contains notices of Mir Nawab Munis, Dr. Wilson, Bishop Douglas, Rao Krishna, Zahir ud din Khán Názir, Edward Thornton, Francis Johnston, Jules Mohl, Bishop Milman, Colonel Chesney, Saiyid Raunak Ali, the Maharaja of Pattiálá, Christian Lassen, Dr. Martin Haug, Robert Childers, Edward William Lane, and Mirza Muhammad Wijihat Ali Khán.

Art. VIII.—NOTES AND INTELLIGENCE.

HISTORY is making very rapidly just now. It is no part of the plan on which this *Review* is conducted to discuss current affairs; but when they are so pregnant with importance to the Christian world as those which have occurred since our issue in October last we cannot refrain from at least alluding to them, though it must be with brevity. The cause of religion and the success of missionary operations are involved to a degree which perhaps we do not appreciate in the recent events in South-eastern Europe. The destruction of the Turkish Empire must now be accepted as accomplished, virtually at any rate though not in name; and the predominance of Russian influence in the provinces of European Turkey, and to some extent in those of Asiatic Turkey too, may possibly place all Protestant missionary work on a less secure basis than it has hitherto occupied. Turkey has been, after a fashion, tolerant,—not because the Turkish Government ever had the least desire to be tolerant, or the faintest appreciation of what religious freedom is; but simply because under existing treaties the rights of foreigners could not be safely trampled on, and also because, under the influence of men like Lord Stratford de Redcliffe, the Porte was made to see that to practise the intolerance to which she was inclined would hurt her prospects of European support in her conflicts with her traditional enemy of the north. But Russian victories have changed all that. Years ago the Russian minister at Constantinople told an American missionary that his imperial master would never allow Protestantism to set its foot in Turkey. The missionary bowed and said that *his* Master, the King of kings, would never ask the Emperor of all the Russias where Protestantism might set its foot. Alexander II. is a different man from Nicholas. And there have been signs that a policy towards Protestant missionaries more liberal than his father would have exercised would mark his influence in Turkey. While, then, we claim that there is much room for hope, we also cherish, as we

cannot but do, fears that our missions in Turkey may suffer under the sway of Muscovite authority.

But of one thing we need have no fears. Whatever the immediate effect may be on religious freedom in Turkey, there should be no doubt as to the ultimate result. Islam has received a blow from which it may never recover. The crescent is a fast-waning one. The destruction of Muhammadanism merely as a political power, and not as a system of religion, will be fraught with great advantages. It will remove from the path of the nations great obstacles and stumbling-blocks. It will be a great gain to the cause of religious freedom and social and moral progress. Russia may not be any more tolerant now than Turkey; but we must remember that the one is an advancing and improving power, while the history of the other is marked by constant deterioration. The exchange of the one for the other cannot fail of being helpful to truth and liberty.

Even were it not so, there is no cause for fear regarding the final effect of all these changes. Events which seem unfavorable, and whose immediate fruits there is reason to believe may be bad, will somehow be made in the end to yield results which shall rebuke our fears. God rules, and the wrath of man shall praise him. All these events, even those to our present sight the most adverse, are but steps in the unfolding of his great and holy plan—they mark the progress, no less real because we cannot understand it, of his onward goings. Strong in a faith like this, we may watch the present with fearless hearts.

It is not safe to trust the signs of liberalism which mark the beginning of a pontifical reign. The world trusted them once thirty-two years ago, and was deceived. It saw with astonishment and grief the Pope, whose well-known character for benevolence, whose generous and statesmanlike policy in subordinate positions, and whose earlier years of supreme power, all gave promise of a wise and liberal administration of the concerns of the Papacy, relapse into one of the most bigoted of ecclesiastics, and a most short-sighted obstructor of progress and of knowledge. Yet Leo XIII. comes to the throne of St. Peter at an age too advanced to allow of much change in his views, be those views conservative or liberal; and his few official acts thus far seem rather to indicate, not indeed any abatement of the claims of the Papacy, but an inclination to bring the Romish Church more into harmony with modern thought and with the results of recent events than it has been before. We have probably heard the last of the "prisoner of the Vatican." There is no reason to believe that the Italian Government will any longer be the object of papal invective. A dogged and futile resistance to the growth of ideas and the progress of knowledge will not form an important feature of papal policy. Pope Leo seems to realize that to continue the ecclesiastical resistance and obstinacy of his predecessor would be a very good way to destroy the influence on the world at large which he desires to see the Roman Church wield. It was his failure to see this, and his consequent unwillingness to bring his Church into harmony with the age, and into some degree of sympathy with the present, which made Pope Pius IX. cut the almost ludicrous figure which he did during the latter years of his pontificate. Perhaps his experience will not be lost upon his successor.

Still, we cannot forget how strong are the influences of a conservative hierarchy jealous of its prestige. These ecclesiastical influences may possibly be wielded with such effect as to cause Leo, as they caused Pius, to relinquish a policy which apparently he is disposed to enter upon. Perhaps Protestant observers may be excused if they cherish a hope that such may indeed be the case; for they can hardly do other than feel that no surer way to defeat the ends of the Roman Church and to weaken its influence could be devised than to allow its own adherents, by their rabid ecclesiasticism, to keep it out of sympathy with the times, and thus to cut off its connections with those who control opinion, by making them unfriendly. If Rome is in opposition to the age and hated by its leading spirits, her influence on the world will be at an end. If she can contrive to heal the breach which the doings of the late pontificate have done so much to widen, she can make herself once more a leader of thought. But this is for Rome to cease to be Rome.

Missions in other Lands.

In commencing our survey of Missions we write again the name of Japan,—the youngest, and in some respects the most hopeful, of all mission fields. We learn that last year, according to careful statistics, the number of Protestant converts in Japan was 1,004. It is now said to be three times as great; if this be so, it shows a rate of progress as rare as it is wonderful, which we only hope can be maintained. The two extracts following from letters published in the *Record* of the American Bible Society give very interesting glimpses of the progress of work in Japan:—

"It is pleasant to report our Bible work in Japan during the six months ending with June 30th [1877]. The Translation Committee, whose labors are rapidly bringing the Scriptures before Japanese readers, have during the last half-year completed the revision of Matthew and Mark, and the translation *de novo* of the three Epistles of John. These have all been printed in editions of 5,500, and a new edition of the Epistle to the Romans has been brought out uniformly with the rest, in octavo size. We have disbursed from our book department 8,456 volumes of Japanese portions, and we commenced this half-year with a stock on hand in our depository of about 20,000 volumes in the Japanese language. Besides our own issues we have printed editions of about 1,000 of each book for both the British and Scotch Bible Societies.

"The missionaries scattered through the land are, of course, the principal ones through whom the Scriptures find their way out among the people; yet in Yokohama, Tokio, Kobe, Osaka, Kiyoto, and Nagasaki, and in several places in the more inland regions, are small depôts of Scriptures, [kept] either wholly or in part by natives. Colporteurs have been employed about Tokio, Yokohama, and Kiyoto, whose sales are, however, small. As yet the Japanese mind does not respond with much curiosity when the books are brought to his door. His wary nature makes him more apt to buy when no special anxiety is manifested to sell.

"The following is an interesting instance of the way in which the truth advances:—A Buddhist priest, not far from Yedo, received some of our Scriptures. He read them privately to others, and expounded them as he understood them. One of those to whom he thus read became so far convinced that he followed the matter up, sought out Mr. Cooper, of the American Episcopal Mission, bought all the different portions to be had, and invited the missionaries to his village. The priest himself and the individual at first most interested have not committed themselves further; the priest, indeed, has become an opposer, yet Mr. Cooper has in that

place a very hopeful out-station work, as a result of the Scripture portions which fell into the hands of the Buddhist priest.

"And we have reason to hope that there are instances of the seed having produced fruit which we shall never know in this world. Dr. Laning, of the Episcopal Mission at Osaka, was called as a physician to a person he had not before known. The patient died before anything could be learned regarding his spiritual estate; but his family produced a gospel and inquired regarding it, for they said the departed had left it with them, saying he believed what it said, and advising them to find out more regarding that religion."

Again, under a later date (Oct. 10, 1877), we have the following from Yokohama:—

"The circulation of Scriptures from our Bible depository for Japan increases. During the three months ending September 30th we sent out 5,334 volumes. This is much better than I had expected, as during the preceding six months we had sent out 8,456 volumes. During this last quarter we have issued Acts for the first time, from the hands of the Translation Committee. The mechanical execution is unusually good, which is largely owing to the interest the Rev. D. C. Greene has taken in the matter. The book of Acts is very much sought after by the many who now profess Christianity, and it must be of great value to the infant churches of this land.

"The Translation Committee are now engaged upon the Epistle to the Galatians, which is another portion admirably adapted to the 'nurture and admonition' of churches just out from heathenism. The revision of the Gospel of John is nearly completed, and will probably be published before the end of the year. This will give us the books of the New Testament complete to the end of Romans, together with Hebrews and the three Epistles of John. Three chapters of Genesis have just been printed by the British and Foreign Bible Society, prepared by a committee of the missionaries resident in Tokio. A beginning is thus made upon the Old Testament."

THE missionaries in Japan are duly sensible of the necessity of a well trained native agency; and they have undertaken to meet the necessity in a spirit of fraternal harmony which promises much. We have seen in a recent home paper the statement that "the theological schools of the "American Board, the Presbyterian and the Reformed churches in Japan "have been united into one. A building for the combined school is to be "erected at Tokio. Three professors, one to be nominated by each of "the missions, will constitute the regular working force of the seminary, "together with a Chinese [we presume Japanese was meant] teacher. "Thirty students are already in attendance. At first, part of the instruction "is given in English, but as soon as possible Japanese will be the only "language employed."

This strikes us as, in the main, eminently sensible and Christian. If three separate schools were conducted by the three denominations, there would be three times the expense of missionary force and money, the value of which it would be difficult to over-estimate, and on many accounts the work would not be as well done. For it is unquestionable that the three professors best qualified for this work could be better selected from the missionary corps of three missions than from any single mission, and, as probably no mission could spare three men for this branch of work, it would be undertaken with a much smaller force of instructors, and the instruction would suffer in consequence. Moreover, how much sinking of the non-essentials of the various denominations of Christianity there will be, and how much more catholicity and breadth of view will be imparted

to the pupils by this arrangement! And how occasion will be avoided for the taunt and objection which heathen are always quick to take up, that the differences among Christians prove that some of them at least must be wrong. The gain, too, in kindly feeling among the Christian laborers will be only second to the advantages to their pupils and their work among the heathen.

Theological schools are just beginning to be established in India. Can Indian missionaries be broad-minded and sagacious enough to follow the judicious course of the Japanese missionaries referred to? In our last issue reference was made to the founding of a Theological School at Ahmadnagar, in this Presidency. We know that the promoters of that institution would be glad to join with other evangelical missions in the work of training pastors and catechists, and we believe would be glad to have each of one or two other missions designate one of their number to assist in the instruction. By giving less attention to the theory of church government, in which subject private instruction could be given by the different missions to their respective students in vacations or after the course, this Ahmadnagar Theological School could be made an institution doubly useful and honorable to Christianity, and better able to meet the wants of the native churches of Western India than a number of separate institutions. We trust that any mission which may now be contemplating or may hereafter contemplate starting a theological school will carefully consider whether an amalgamation of its force with the school referred to would not be the most judicious policy.

We do not believe that the Japan missionaries are doing wisely in determining to make the vernacular the sole medium of instruction. It is in Japan very much as it is in India. "Young Japan" is bent on knowing English, and know it he will. If missionaries set themselves to resist the tendency and try to repress this desire, the result will be that they will lose both pupils and influence. It would be far wiser to recognize the tendency and seek to direct it, and, if the young men are determined on an English education, to help give them a good one, rather than leave them to pick it up at haphazard. To do this will give the mission schools an influence and power which otherwise they will be in danger of losing. The missionaries should consider how difficult it will be to satisfy with instruction through the vernacular young men who have an intense desire to study English, and who imagine that English is essential to their success and usefulness.

THE following extract from a letter written by a converted Japanese student gives a vivid picture of the spiritual condition of things in the Empire. We in India cannot refrain from making our own comparisons:—

"There are now, scattered over all the parts of Japan, schools and academies, and even colleges, where both general and professional education is given. But do they promise anything to the real interests of Japan? What is, for instance, the character of that 'Imperial University,' as they love to call it, the chief of them all?

"Let me speak to you freely. I have been in that institution for two years, and speak only what I have seen with my own eyes or heard with my own ears. Here are gathered, under the Government's patronage, some eight hundred students, the sons of the rich, the high and the powerful of Japan. It has about

twenty-five foreign professors, and gives education in medicine, chemistry, law, engineering, literature, and natural history. But the students learn other things. They learn to smoke tobacco, to drink intoxicating liquors, and to do even worse things; and so they learn to despise all moral and religious precepts. It is these students' unhappy lot to be educated in all the arts of an intellectual man without morality and without religion. In a library of 35,000 volumes I could not find a single copy of the Scriptures; and Draper's 'Conflict between Science and Religion' is used as a regular text-book. Indeed, Japanese Confucianism is so nearly allied with the modern skepticism that those portions of the Samurai who are now ruling Japan, and who are intelligent enough to read a page of Mill or Spencer, are fast becoming skeptics, and are ready to go any length in that direction. Yes, Mills and Spencers, Darwins and Comtes, are going to make more trouble in Japan than the nebulous mythology of Sintoism or the shadowy superstition of Buddhism. How are we to oppose them? How are we to protect the rising generation from their poisonous shafts?

"There is at present no hope in those educational institutions under the Government's absolute control. The reforming remedy must come from without. Christians have to establish an educational institution where Christian spirit is thoroughly developed, and where a scientific education could be given of as good and as high a character as any Tokio University gives."

THAT there is a great readiness to hear the Gospel preached among a certain class in Japan cannot be for a moment doubted. Yet it must not be understood that there is no opposition at all. We are afraid the reports from Japan have sometimes been a little too highly colored. Mr. Cochrane, of the Canadian Methodist Mission, wrote last year:—

"There are many mutterings of discontent and insurrection in different parts of the Empire; and the disposition of many towards the Christian religion is not friendly. It will be matter of no surprise to me to see considerable hostility to the Gospel develop itself as the spread of Christianity goes on. I have no fear at all that Christians will be expelled, as in the former time; but that spasmodic and local outbreaks will occur again and again is my full persuasion. After all, the Gospel can create—nay, has created—exceptions [*sic*—expectations?] of a glorious character, and by these we are encouraged to hope for what the work of the Christian Church may bring about in the future."

And Mr. Meacham, of the same Mission, says:—

"One thing is as evident as daylight,—that, however favorable the central Government may be to the spread of Christianity, there is little disposition on the part of the local authorities to have the Gospel preached, and that we are tolerated only because it is to their advantage.

"We cannot conceal it from ourselves that a vigilant enemy is on the alert. Doors of usefulness that were opening are being closed. Persons in whom we were becoming deeply interested, and who were showing every interest in Christianity,—in some cases had asked for baptism,—are suddenly whisked away and nothing more is seen of them."

FROM CHINA we have as much about famine and starvation as about missionary work. Seventy millions affected by the famine; nine millions actually on the verge of starvation. Such are the appalling statements. The missionaries in China seem to be the most efficient almoners of benevolence that the land contains. The Chinese Government is now doing much more than it did a short time ago to relieve the sufferings of its subjects; but it is painful to read that its efforts in this direction are baffled by the rapacity and dishonesty of the Government officials through whose hands the relief must pass. Contributions have been asked from

Europe and America; and we learn that the Chinese are much impressed with the fact that foreigners are doing so much in their behalf. Possibly they will see reason to change their opinions about "foreign devils." There are several features of the Chinese famine which are even more terrible and revolting than any of the Indian famine. "I heard," writes Mr. Foster, of the London Missionary Society, "of parents selling their "daughters, and husbands selling their wives, in order to buy food. "I pressed my informant as to the correctness of his information, and "asked him whether he knew these things for facts, or whether it was "only hearsay. He replied that the trade was common and notorious, "and that there were middlemen engaged in it buying women of all ages "to sell again. In answer to my inquiries as to the harvest this year, I "was told that it could not be estimated at more than a twentieth of the "average." There were doubtless sporadic cases of child-murder and child-selling in connection with the Indian famine, but it cannot be said that it was common.

We turn from this gloomy subject to others which fall more appropriately within the scope of our inquiries. Some two or three years since a man named Wang went on business to Tientsin. While there he heard the Gospel in the Hospital Chapel of the London Missionary Society, and was baptized. He came again, this time with a brother of eighteen, who was also in due time baptized. The young men entered the students' class, at their own expense, to fit themselves for the work of preaching. Ere long an uncle insisted on their leaving and going to live with him, but visits to the missionary were kept up. After some time another uncle came with them. His story is a curious one. One day he was overhauling an old box of books, which had fallen to him at the division of property on the death of a relative. Among them was one—evidently a sacred book—with which he was wholly unfamiliar. A famous Buddhist priest could give him no light about it; neither could a learned Tauist to whom he took it. He showed it to his nephew Wang. "That," said Wang, "is the holy book of the new religion I have "believed." It was the New Testament; how it came in that box no one knew; but there it was, and a study of it brought the old man to a knowledge of himself, and of Christ as his Saviour. He went to Tientsin and was baptized. The work did not stop with him. Early in 1877 intelligence reached Tientsin that "there were five or six converts" in the region where these people lived, mainly through the efforts of Wang. Mr. Lees of Tientsin straightway set out for the place. He found that the truth had been understated. A heap of brass gods and idol pictures was shown him, that had been discarded by the new converts, as well as a list of over a hundred persons who desired Christian instruction. Among them were people from six or eight villages, more or less distant. Sixteen persons were baptized. Some of the cases were of unusual interest. One poor man, ten years before, had heard something of the Gospel and had been urged to join the Roman Catholics, but refused. He had learned the importance of prayer, and kept up the habit of private devotion. He could hardly tell what he prayed for. "I used to kneel," he said, "and ask "God to teach me and help me, and then was it not Jesus who was "nailed to a cross and died to save men? When I thought about that I "sometimes just knelt and wept." A short time before the visit of the

missionary he had destroyed his idols; on this his wife left him. A Roman Catholic who knew of his state and happened to hear of Mr. Lees' arrival told him that his teacher had come. As soon as he could leave his work, without waiting for his food, he ran to the place where Mr. Lees was staying. In due time he was baptized. Mr. Lees adds to his account that in former years this man had belonged to "one of the many sects "found in North China. It is known as the *Mimi-Chiau*, and the descrip- "tion he gives of its customs makes one wonder whether it is not in some "sense of Christian origin." Some account of this sect would be interesting; and we wish Mr. Lees, who seems to be favorably situated for investigating it, would do so. We understand that the region where the above incidents occurred is one hitherto unvisited by missionaries. The conversion of Wang will evidently be followed by large results.

The following is an extract from a letter, *not* written for publication (and all the better on that account), by a missionary in China. It fits Japan or India or Turkey just as well as it does China,—with a slight change in the figures. The golden harvest is to be gathered everywhere. China is to have no monopoly:—

"I have just read a paragraph, from the pen of the Rev. J. D. Davis, of Japan, which begins thus,—'There never was another field in which, and there never 'was a time before when, there was such a golden harvest going to waste for want 'of reapers, as now among the women of this city' (Kioto). I read this sentence and stopped. My first thought was, how many golden harvests are always running to waste; and my next thought was China, the population of which is nearly equal to that of all the continents on this globe of ours, outside of Asia, and the eighteen provinces of which are open to the Gospel. Excluding Muhammadans, China alone comprises one-half of the whole heathen world. Over against these facts let me set another. During the past five years our Mission has received, as an accession, only two missionaries! And we have lost four men! And still the work grows upon us, a vast work even in North China alone.

"But what of the 'harvest'? Do the Chinese want the Gospel? Not exactly. The truth is the Macedonian cry doesn't often come to one unless when he is asleep; and when it does come, 'a certain woman' and a 'jailer,' with a persecution and imprisonment sandwiched in between, may be the only apparent results at first; but a golden harvest is coming. And a golden harvest is coming here. *Here*, HERE, where Christians at home are so constantly thinking of the pride and crookedness and badness of men as almost to forget the love and promises and power of God. I want Christians at home to believe in the golden harvests soon to be gathered in China.

"Sometimes, in the Bible, I read prophecies that sing of Zion's redemption,—prophecies that move on grandly and triumphantly, like the roll and swell of an organ. And who would guess they were written when the times were dark, and most good men hung their harps upon the willows? It is not visionary, but Christian, to live with the prophecy of victory singing in our souls; singing 'peace 'on earth and good-will,' even though men don't know yet that a Saviour is born. Look, then, with that spirit, upon the waving harvests in China. If your hymns for China begin with, 'Watchmen, tell us of the night,' let them end with 'Lo, 'the Son of God is come!'

"There is also something of a harvest to be seen, a harvest already gathered. Within thirty-seven years the number of Protestant Christians has increased from three persons to 12,000 or 13,000, and the number of Christians doubles once in six or seven years."

It was about thirteen years ago that the American Bible Society published an edition of the Arabic Bible, which had been prepared with

the utmost care by Drs. Eli Smith and Van Dyck, American missionaries in Syria. It was then stated that this Bible would be circulated from the western limits of Africa to the eastern borders of the Chinese Empire,—wherever, in short, Musalmans were found. The two letters we print below show the striking manner in which this prophecy has already been fulfilled. Rev. Mr. Whiting, of Nanking, wrote a few months ago to an agent of the American Bible Society acknowledging the receipt of Arabic Bibles. He says:—

"The Arabic Bibles reached me in safety some days ago. I have them on sale at the book-shop under my care. Several Muhammadans have been there to examine them, and at one of the mosques I was requested to loan a Bible which was read carefully (as anything in Arabic will be). A few days ago three teachers from different mosques came to see me. I told them I had the 'Law, Psalms 'and Gospel' in Arabic. They expressed great surprise, and on being shown a beautiful copy of the Bible in their own sacred language they began to read eagerly and ask many questions. These three educated men had never heard that any one knew their sacred characters except Muhammadans, but when I showed them that not only had we translated our Scriptures into Arabic, but also had copies of the Koran more beautiful than their own, as the Leipsic edition, they hardly knew what to say."

The other letter is from a petty African chief near Sierra Leone, in West Africa:—

"Rotufunk, Oct. 5th, 1877.

"Mr. Gomer—My dear Sir:—I am very much thankful to you in sending me one Arabic Bible, which I am trying to read, and from which I have got a good understanding of the true and Almighty God, and I hope that Almighty God shall assist and keep me always to work in the right way as contained in this book. You will be very glad to hear that you and Mr. Campbell's short address given to me and my people some time ago has taken a deep and strong root in our minds, and we want to hear always from you always, the way of the true God. May the grace of God always keep, preserve and direct you in all your ways, and enable you in all your endeavors, and wish you success in preaching and teaching the Word of God. With hopes of your being well,

"I remain to be, your dear Sir, yours truly,

"Alimany Lahie Burdoo,

"*Chief of Fouray Dugoo and Maherra Quiah.*"

Following the example of their royal spouse, the king's four wives sent a joint letter to Mr. Gomer, addressing him as "Our dear Sir," and saying that they too were "very much thankful" to him for showing them the way of the true God.

With regard to the Chinese Musalmans, Mr. Whiting speaks very highly. He says they alone, of all the Chinese with whom he is familiar, seem desirous to know more about Christianity. They are more manly than other Chinese and more trustworthy. He finds great delight in meeting, in a great idolatrous city like Nanking, those who worship one God. "If only they could be led to believe on Jesus," he adds, "we would "have the best element in the Empire on our side." May that day soon come! In regard to the degree of education existing among them, he says:—

"In some of the mosques are extensive libraries, numbering thousands of volumes. The works of Firdusi and a host of Arabic and Persian authors may be found there. Persian is spoken to some extent, and is much used in writing to different parts of the empire as well as in commentaries. I am satisfied that if we wish to reach the Chinese Muhammadans we must have Arabic or Persian books."

In the island of Borneo, in the diocese of the English Bishop of Labuan, the S.P.G. maintains a mission which appears to be in a very flourishing condition. We are not informed of the number of adherents, but there are several good centres of influence where Christians live and where services are regularly kept up. We shall hope to publish hereafter further information about this Mission. For the present we content ourselves with a few brief extracts from the correspondence of the missionaries, showing, among other things, that missionary labor among the descendants of the Borneo cannibals is not, after all, very different from missionary work among the descendants of the ancient Aryans.

Mr. Perham wrote from Banting last September :—

"I have thought that a church-tent, which the missionary could take about with him in a boat, and put up and take down without much trouble, would be the best thing to work with in order to supply the means of worship and sacrament to isolated Christians and places. In Dyak houses worship cannot be conducted with anything like propriety and decency, where dogs and fowls and crying children and creaking doors make up an important part of the surroundings. A service perhaps of evening prayers may be said, but the uninstructed and heathen are inclined to look upon that as a form like a performance of the 'manangs' when charming away sickness; and not unnaturally so either, for all their public forms and ceremonies are recited on the common verandah, without any approach to reverence,—talking and laughing, and a hundred other things going on in full swing all the time. To administer the Holy Sacrament in such places is well-nigh impossible; even where a whole house is Christian, the disadvantages are many, and it is to be resorted to only as a very exceptional proceeding; but when the great majority are not Christians (which is the case with the places I am speaking of) it cannot be attempted. With the tent the missionary would take his church with him, and be able to administer the Church's ordinances, and thus, I would fain hope, would keep alive faith and life in those already Christian, and prevent their falling away.

"Day-schools cannot be relied upon for any success. Among Dyaks there is but little authority and discipline in matters which are beyond the ordinary routine of daily life, and a boy will come perhaps one day and stay away a week, and then come again for a day or two, upon which system nothing can be done. A father will say in the morning, 'Go, and learn, son;' and away the son will go, but on the way he meets some companions, who persuade him to play tops with them."

And Mr. Holland, a young missionary, writes at about the same time from the same place :—

"On the 7th, Saturday, we arrived at Serni, a small village on the Saribas, and stayed in the catechist's house. On Sunday Mr. Perham celebrated Holy Communion in an old house in which an old blind man lived all alone. There were a fair number of communicants. The catechist's wife here makes good use of her spare time in teaching a class of young women and girls to read. She herself reads very fairly, and altogether she is a very good example of what Christianity and education can do in elevating a savage race. We walked across to one house after dinner, and found on the *rui* (or verandah) a large torch burning, made of a bamboo filled with resin, and sitting round it three young men, and four or five young women, some of them reading the gospel of St. Luke, and others their spelling-books. It was a strange sight, but yet a pleasant one, to see these young people peacefully reading the Gospel, and a great contrast to what it was a few years ago, when, knowing, as they then knew, that there were some Banting Dyaks in the neighborhood, they would have been hunting for their heads. These things speak for themselves, and anyone who has read of the Saribas tribe in the life of the late Sir James Brooke will be able to form some sort of an idea what a great power the Gospel of Christ has had, and what a great change it has wrought among these people."

Rev. D. McGilvary, of the American Presbyterian Mission to the *Laos* in Upper Siam, sends to his Society, under date of September 30, 1877, a very cheering account of his Mission His station is Chiengmai; it is nearly due north of Bangkok, and about 400 miles from that city, and some 175 miles north-east of Rangoon, in British Burma. The Mission has been established there for eleven years, and "in no past year has the "progress been more marked or more healthful" than in that just reported by Mr. McGilvary. The total number of communicants in the native church is now twenty-one, of whom ten were baptized last year. The new converts are of good social position, and belong to several villages; some of them have large family connections, so that it is hoped that their influence will be the more widely and powerfully felt. The Laos bid fair to make "working Christians." We read with some surprise that this Mission has no regularly organized school, and no press. Yet efforts are made to teach those in connection with the Mission to read the Siamese character; we do not see what hopes could be cherished of a large influence and success were education not attempted. We will allow Mr. McGilvary to say a few words himself:—

"Yesterday we prescribed for about one hundred cases, and sold or distributed over two ounces of quinine. This brings the people to us, and gives us frequent daily opportunities of preaching the Gospel, while all our hospital accommodations are full of patients who came to be treated on the compound. Besides the favor gained, and the opportunity of a hearing given to so many, the medicine is undermining, as nothing else has ever done, the hold of spirit-worship on the people. Many now openly ridicule the treatment of their own physicians, to which they so recently reverently submitted.

"While we have had no regularly organized school, except our Sabbath-school of about twenty pupils, old and young, we have yet had one of the most successful mission schools. Our plan has been to induce every man or woman or child that we could to learn to read the Siamese character. Nearly all who have become interested in our doctrines have done so. We put them directly into a Gospel or the Shorter Catechism, and explain its meaning while they are taught to read it. No little portion of my own time has been thus spent in instructing inquirers, in which I have been much aided in the drudgery of it by the native Christians. Over twenty have thus been taught to read well. One or two of them are princes, and others are still learning.

"We think the external obstacles have been gradually yielding. The king and princes have thrown no obstacles in the way. One of our converts was baptized with the consent of the Viceroy and his wife; while the Siamese judge is not only friendly to ourselves, but really seems to love to listen to the truth, of which he is a constant reader."

For more than half a century have the missionaries of the American Baptist Missionary Union in Burma been looking with anxiety to find a way for beginning operations in Upper Burma. So long ago as 1819 Dr. Judson tried to get a footing in Ava. The story of what he did and what he suffered in consequence of those attempts, is perhaps the most touching narrative in all the history of modern missions. Mr. Kincaid tried in 1833, with somewhat better success, to found a mission in Ava. Twenty-one disciples were gathered; of these two are still alive. After a year he was forbidden to preach or give books. Still he stayed on until 1837, when a new king, even more unfriendly than his predecessor, put an absolute stop upon all his operations. Mr. Abbott, in 1850, made two attempts to enter Burma Proper, both of which were frustrated by governors along the

route. Others have tried, with better success, to make missionary excursions into Burma; but Mr. Kincaid's was the last effort made by any missionary of this Society to live there, until recently. In 1873 the venerable Dr. Mason, then seventy-five years of age, proceeded to Ava, with a view of getting permission to establish himself at Bhamo, on the Upper Irawaddy. The Burman king gave him a kind reception, and wanted him to stay at Ava. But, before he could complete his plans to accept the king's offer, he was cut off by fever at Rangoon, early in 1874. The present king, let it be remembered, is quite tolerant, and "proclaims per-"mission to all missionaries to go through the whole length and breadth of "his dominions to preach the Gospel." Now, at last, there is prospect of a permanent occupation of this advanced missionary outpost. Rev. J. H. Cushing, on whom the mantle of Judson and Mason seems to have fallen, and who has gained at Toungboo a large missionary experience, has gone to Bhamo. His wife remains behind at Toungboo, to "hold the fort" there while Mr. Cushing is at Bhamo, waiting for promised reinforcements from America. We hear that he has already made a beginning in the work of reducing to a written form the language spoken by the Shan tribes in the neighborhood.

In 1820 Dr. Judson was twenty-seven days in going up the river as far as Ava in a boat. Now semi-weekly steamers make the trip in twelve or thirteen days. Rangoon and Prome, half way up the river, are connected by a railroad—the first one in Burma. The words of Dr. Mason, uttered shortly before his death seem near their fulfilment:—"As I read the signs "of the times, the Gospel has a glorious future in Upper Burma."

For this *résumé* of facts we are indebted to the *Baptist Missionary Magazine* of America. And we cannot but think that our friends of the Board which has this work in hand will be enabled to carry it on to a result commensurate with its importance and grandeur.

The Mission of the London Society in Madagascar has been passing through a trying season, to which, as it is now a thing of the past, we may refer very briefly. Our authorities for the facts we now give, are the *Chronicle* of the London Missionary Society, which is of course official, and the *Non-conformist* newspaper. It was in December last that a long correspondence appeared in the *English Independent* in which severe charges were brought, not alone against the Government of Madagascar, but against the London missionaries. So far as the missionaries are involved, the gravamen of the charges is thus summed up by the *Chronicle*:—

"It is asserted on the one side that there is a real union established between the Government of Madagascar and the Christian churches; that the Government controls those churches and interferes with their discipline; and that, under the form and name of the 'Palace Church,' it pays a large number of the native pastors, and in frequent cases has country churches erected by forced labor. On the other hand, it is asserted that the missionaries and Directors are aware of this state of things, and foster it; and the youngest of these writers, who left Cheshunt College three years ago, ventures to suggest that 'the leaders of the 'Society should be more straightforward, and state the whole truth.'"

These charges were made and supported by three missionaries, one of them connected with the London Missionary Society, and two of them, if we are rightly informed, with the Friends' Foreign Mission Association.

The Directors of the Society promptly published a statement signed by Dr. Mullens, their Secretary, which closes as follows :—

"The Directors are referring the whole case to these brethren [*i.e.*, the missionaries on the ground] afresh ; and, in asking an expression of their opinion in regard to accusations which come on the Directors very much by surprise, they will also request them to suggest any new measures for which the circumstances of the churches call. Meantime, they feel sure that the friends of the Society will continue to exercise that confidence in their fidelity which the Directors have as yet seen no reason to lessen or to withdraw."

We think the reply from the Madagascar missionaries has not yet been received ; but the controversy called out several letters from Madagascar missionaries at present in England in which the accusations are fully answered, and the course of the London missionaries well defended ; there can therefore be little reason to fear that the missionaries will be unable to clear themselves entirely from the aspersions cast upon them by their critics. We may quote one paragraph from one of these letters—written by a missionary of the Friends' Association :—

"Mr. Street has occupied a large space in his endeavor to prove the existence of a State-Church in Madagascar ; and while calling in question many of his facts and inferences, I am not disposed to deny a kind of connection between the Government and the Church, as explained in some degree by Mr. Sewell. It would be almost impossible for it to be otherwise, with the despotic character of the Government, and the more than superstitious reverence the people have for their sovereign. But I deny that the missionaries of the London Missionary Society directly sanction, develop, and foster this so-called State-Church. On the contrary, I hesitate not to state that, if it had not been for the influence of the missionaries, there would have been, with the full and free consent and desire of the people, a real State-Church in the island long ago. And, again, it is a fact which all who know anything of the state of the people will endorse, that all the liberty the Malagasy have they have derived from the Gospel."

The southern part of Madagascar is still untrodden ground ; and, according to the recent experience of one of the London Mission who has been exploring there, heathenism and savagery hold full sway, in spite of the civilizing and elevating influences which have begun to mould society further north. Yet the natives of southern Madagascar are not wholly devoid of aspirations after better things. The Tanosy—one of the southern tribes—sent, more than three years ago, an embassy to Imerina,—partly to tender their allegiance to the queen, and partly to hear more of the new religion which they understood had been embraced by the people at the north. Several native evangelists and teachers offered themselves for work among the Tanosy. They received their final instructions last July. It seemed best that a foreign missionary should also visit the country and report upon its condition ; Rev. James Richardson was selected for this purpose. His expedition took place last year, in the months of September and October. It seems that there are many little "kings" in the south-west part of the island, among whom one Radodo has a sort of preëminence. In his journey south from Antananarivo, the capital, which is situated near the centre of the island, Mr. Richardson was obliged to pass through the territory of these petty chiefs. We cull extracts from his letters, so arranged as to give a connected narrative of his very interesting journey :—

"I passed through the territories of ten Bara 'kings,' two Tanosy 'kings,' two Mahafaly 'kings,' and met and conversed, to my sorrow, with five Vezo

'kings,' many of whom are 'ruling over' thousands of people, and all living in the grossest immorality, 'having no hope, and without God in the world.' Their numbers have been much under-rated. The Raibahy of the Bara, whom Dr. Mullens writes of in his book, page 87, is only one of perhaps a hundred kings. The Bara say a 'thousand,' which is certainly 'a figure of speech.'"

The country of the "Vezo" kings, lying near St. Augustine's Bay, was the extreme southern point reached, and here his troubles began. He had already visited the evangelists who were located further north in the "Tanosy" country :—

"The two evangelists are comfortably settled among the Tanosy. The 'king,' Radodofotsy, who rules over twelve towns, containing from seventy to over two hundred houses each, fully acknowledges Ranavalona as his sovereign. The Bara kings also do this, but the Mahafaly and the Vezo boast of their independence."

* * *

"I arrived at the port of Janatsony, at the mouth of the river Onilahy, on Tuesday morning, September 11th, and remained the guest of Captain Larsen, late of the Norwegian Mission schooner, until the following Friday morning. The 'kings' of the place and of the tribe called the Vezo—who claim sovereignty over the territory to the north of the river Onilahy, and the ports of Janatsony, in St. Augustine's Bay, and Ankatsaoka, at the mouth of the river Fiherenana, in Tolia Bay—gave me so much trouble, and threatened me and the men to such an extent, that I wrote to Dr. Mullens on the evening, September 13th, telling him of the danger I was in."

Mr. Richardson was in no small danger. Capt. Larsen helped him much; and had it not been for his kind offices Mr. Richardson felt that not only the travelling utensils and clothing he had with him would have been stolen at this time, but that even his life would have been in danger. The letter to Dr. Mullens just mentioned shows the stuff the man was made of. We break the thread of the narrative to get an extract in :—

"I am in fear that something may happen to us on our return journey. I think it would be cowardice, and show a want of trust in God's protecting care, were I to take ship here and return some other way. I have also said to all the Bara kings that I would return that way, and were I not to do so they would think I was a liar."

* * *

"I shall write to my wife from this place, and should I not return, but God should suffer me to lose my life, you will know that I have died in the service of my Master."

So, as he had promised the "kings" aforementioned that he would, on his return, pass again through their territory, he determined to keep his word. Refusing to go up the coast by ship, he manfully stuck to his promise and started off by land. He fell among thieves, it is true, but their violence happily stopped short of murder. To proceed with the narrative :—

"On the Friday morning, however, these 'kings' [of the Vezo], five in number, professed to have got over their anger, and allowed me and my men to take our departure. I was very ill during the night of Thursday, and on the Friday morning I was so weak that Captain Larsen urged me to stay a day or two longer, but, seeing how terrified my men had been at the threatening attitude of these 'kings,' I deemed it best to start. They allowed us to proceed as far as Ambàraràta; and as we were filling our water-bottles in preparation for an expected night in the forest, where no water is to be obtained, a party of about a hundred men armed with guns and spears came upon us, and robbed me of everything I had save the clothes I had on. Even my palanquin and notes and observations went too. My men, with the exception of Rabe (Mr. W. E. Cousin's house-boy formerly, but latterly

one of my students), all took to their heels, and I was left destitute, and 500 miles from home! Rabe had lost all his clothes with the exception of his 'salaka.' I tried to save some of my boxes, but the rascals drove me from them at the point of the spear. This was at 11-30 A.M., and, without food or water, Rabe and I, and another man whom we caught up, had to force our way through the thick forest, and, walking as fast as we could, it was half-past eight at night before we reached the first wells. The 'king' of the place refused us food, and would only give us the worst house in the town to sleep in. The following morning, having only eaten one sweet potato for twenty-four hours, we were off at five A.M., and had another hard and trying walk before we came on the Onilahy again, at a place called Lobondro, where we cooked a little rice, and then pushed forward, and arrived at one of the Tanosy towns, where we got food, a better house, and a mat to sleep on. Here the majority of my men caught me up, and on the Sunday we pushed on again, arriving at Kiliarivo a little after one.

"On Monday, October 8th, I got to Fianarantsoa, where my brethren and the governor and churches received me with the greatest kindness, and the town was in full fête for the two days I remained there for rest.

"Oh, the joy of that time! For three weeks I had had no change of clothes, and had only a pocket-handkerchief for towel; and to get once more into clean clothes and a bed at night seemed paradise after the troubles of the past three weeks!

"On Thursday, the 18th, I arrived in the capital, full of gratitude to the good God who had brought me safely through so much danger."

Mr. Richardson adds:—

"The reason the Vezo set upon me was that they considered me to be a Hova [whatever that may be—something terrible doubtless], and as such their sworn foe."

One of his men was reported killed; seven out of fourteen of them were sick at once. Rabe, the faithful lad who stuck by his master when the robbers fell upon him, died from sun-stroke before they reached home; and another died afterwards from fever contracted on the journey. Mr. Richardson felt greatly the loss of his journal and notes, but it seems that Captain Larsen succeeded in buying back from the robbers Mr. Richardson's diary, dictionaries, pocket sextant, etc., so the loss is not so great as was supposed. Mr. Richardson was to write a pamphlet giving the results of his expedition, which we hope to see in due time. Doubtless the Vezo will learn the difference between missionaries and "Hovas," and all other species of hobgoblins. The development of Christian work in the dark south of Madagascar will be watched with great interest.

THE "heroic age" of missions has not yet closed. Of this we have just given one proof in the foregoing account of Mr. Richardson's journey in Madagascar. We shall be greatly mistaken if the history of future AFRICAN missions does not add many more. The London Missionary Society is now attempting, with good prospects of success, to open a station on Lake Ngami, situated between the 20th and 21st parallels of south latitude, and between 22° 10′ and 23° 30′ east longitude. The lake was first visited by Livingstone in 1849, and is in a populous region. Repeated calls have come from the chief of the district for books and teachers, but attempts to meet the demand have thus far failed. In 1875 the chief Moremi announced to his councillors that he was determined to seek instruction in the Word of God. He applied to the London Society's station Shoshong for a teacher. Mr. Hepburn was deputed to visit him. The early part of 1877 was occupied in carrying out the plan. Mr. Hepburn

arrived at the chief's town—Tauana—in June, and at once began his operations. A few words from his own journal will give a good idea of the state of the people and of the outlook of this new mission. The scene when the people took their first reading lesson is thus described :—

"There was much bewilderment of mind, accompanied by frequent and mutual banter ; and loud and hearty laughter followed the ridiculous floundering of some of the more obtuse ones. Many of them could not divest themselves of the idea that they were learning some strange and comical language, or some species of necromancy. The alphabet was a great puzzle. I prepared a lot of straws, and explained the formation of the different letters by them. Meno, who came and found us at the work, frequently exclaimed, 'We are taking hold of a great 'bull-calf of a ceremony.' He is an old man, and is feeble and withered-looking. I would not say that he looked upon the undertaking with absolute disfavor, but I am sure that he contemplated it with suspicion and concern. Where will this new custom lead to ? What will be the outcome of it ? What are these incomprehensible books ? What mystery do they contain ? What sort of power is there wrapped up in them ? These were the questions he was asking himself, and I sympathized with him, for I instinctively felt that he was troubled and distressed with the anxious foreboding of one who is looking out into the future without being able to forecast what shape it will take to itself ; fearing also lest some calamity should befall the tribe, in whose councils he has been a great one, in whose wars he has fought, and in whose service he has become the withered, white-headed, feeble old man that he is. The people have no clear idea of what is before them. They have been taken hold of by an irresistible desire to be taught. If asked to give a reason for this desire, they would most likely find no satisfactory explanation. Shall we conjecture wrongly if we put it down to the working of that free and mighty Spirit who bloweth where he listeth ?"

After exploring towards the south-west, in the hope of finding a suitable site for a mission station, Mr. Hepburn turned his face towards home. We cannot follow him in his journey ; "scarcity of water, slow "progress in a heavy sand under a burning sun, encampments by day, "and the difficulties of night travelling"—these were the incidents that marked his way back. The chief to whom Mr. Hepburn went seems to be in a hopeful state, as are also his people. The chief promises—we hope he will keep his promise—to have nothing more to do with the slave trade, and the anxiety of the people to learn is manifest from the extract given above. Another step forward has been taken, and a new region has been opened to Christian light and knowledge.

The explorer is soon followed by the missionary. The secrets of interior Africa have been revealed ; fertile plains teeming with both vegetable and mineral wealth,—vast inland seas and mighty rivers, capable of bearing the commerce of the great continent through which they roll,—new tribes and races and tongues,—have been brought to the knowledge of men. A great impetus has been given to African mission work, and to the interest with which that work is regarded in Europe and America. In the January Number of the *British and Foreign Evangelical Review*, Dr. Murray Mitchell gives a brief and convenient summary of the new enterprises, to the undertaking of which the recent explorations of Livingstone, Cameron and Stanley have just aroused the home churches :—

"The first movement made in response to his [Livingstone's] call was the Universities' Mission, under the headship of the truly excellent Bishop Mackenzie. The site which the Mission occupied in 1862-4, a little below the Murchison

Cataracts, is all deserted now; yet it cannot be said that the effort was a failure. Lovingly are the graves yet tended by the natives; and fondly are the kind missionaries remembered. Nor is its work over; Bishop Steere is full of energy, and, though generally resident on the coast, he has formed a settlement of liberated slaves 150 miles inland from Lindy."

Then there was an interval followed by Stanley's "finding Living- "stone," and later still by the death and burial of the great explorer. Interest in Africa rose to fever heat. Livingstone's words were like a bugle call; the nation was aroused :—

"One of the first bodies to take a step in advance was the Free Church of Scotland. She determined on an extension of her African work. But the question was, Where shall the new mission be planted? Various places were thought of; among others, the high authority of Sir Bartle Frere recommended the Somali country. But the answer of Dr. Stewart of Lovedale was, 'Plant it at Lake 'Nyassa, and call it Livingstonia.' A happy thought; and when it was known that Livingstone himself had pointed out Lake Nyassa to Dr. Wilson of Bombay as the most desirable site of the Scottish Mission, which he longed to see established, the scheme was taken up with energy—with full Scottish ardor. The Free and Reformed Presbyterian Churches (now happily united) prosecuted it in common; the United Presbyterian Church supplied a medical officer; the Established Church sent a pioneer to prepare for a mission which they hoped to send without much delay; and in May, 1875, the expedition sailed.

"Blantyre mission station—so named from Livingstone's birthplace—is about 100 miles south of Livingstonia. This was selected by the Established Church of Scotland in 1876; and, with the aid of the Free Church Livingstonia Mission, work was vigorously begun in February last."

Recent letters from Blantyre give cheering accounts of progress in the initiatory operations of "starting a station." The London Missionary Society have planned a mission on the shore of Lake Tanganyika, probably at Ujiji. Rev. Roger Price went out as a pioneer, and our readers doubtless remember the accounts which have been published of his efforts—happily successful—to take bullocks into the interior. Neither can they have forgotten Stanley's meeting with King M'tesa, and the request made by the latter that his people should have a missionary, nor the anonymous donation which enabled the Church Missionary Society so promptly to respond to his request, and to establish a mission on Lake Victoria Nyanza.

On the western coast the English Baptists are about to take a station 200 miles inland, "in the neighborhood of the old capital of Congo, "often mentioned in old Portuguese books under the name of San "Salvador." The Roman Catholics were once strong in those parts. "It "remains to be seen whether this earnest effort of the Baptists will rouse "the zeal of the Propaganda to re-occupy the long-forsaken field."

Dr. Mitchell also speaks of the "indigenous missions"—of efforts on the part of native Africans to carry the Gospel to their own countrymen :—

"Last year the Basuto Christians sent out a missionary expedition to the far north, which the Boers arrested in the Transvaal and compelled to return. Nothing daunted, the Basuto church has this year sent out a second expedition, which is now joyfully proceeding on its way, intending to settle among the Banyai tribe, between the Limpopo river and the Zambesi. The native Christians are sixteen in number—twelve men and four women, or, including children, twenty. They are conducted by a French Protestant missionary, Pasteur Coillard, who is accompanied by his wife and niece. This, indeed, is not the first instance of native Christians proceeding on distant expeditions to preach the Gospel. Four Kaffir Christians accompanied Dr. Stewart from Lovedale to Livingstonia."

BISHOP CROWTHER, the veteran native missionary of WEST AFRICA, has just been supplied with a steamer to ply between Lagos and the Niger, and up the great river. It is called the *Henry Venn;* it is a hundred and twenty feet in length, with sixteen feet beam, drawing only three feet and nine inches, loaded. She sailed from the Clyde on the 5th of February, and has, we trust, safely reached her destination ere this. The Bishop has sent to the Directors of the Church Missionary Society his report of his last annual visitation of the stations on the Niger. In some places there has been opposition and persecution; at one the chief feature of the work is a boarding-school in which there are forty-one pupils, who are said to be making astonishing progress. At *Brass* Christianity seems to be getting a firmer hold all the time. Nearly five hundred people attended the services; among them were the king and several chiefs, some of whom were converted men, and themselves offered prayer publicly. The king asks for a missionary to be sent to his capital, thirty miles from Brass. Other kings and chiefs are urgent in their entreaties for teachers. The last new station seems to be three hundred and twenty miles up the river. What a field is here! We wish we could give extracts from the account of the Bishop's tour which the *Church Missionary Intelligencer* places before its readers. It is evident that the *Henry Venn* will have work enough, and important work too. "West Africa is in no way behind East Africa in the "extent and inviting character of its present missionary openings." What hath God wrought! "The opening of Africa" is one of the most wonderful events in recent times; and the end is not yet.

WE scarcely know what to say of TURKEY. Had any one told us that missionary work had been wholly interrupted, not alone in Bulgaria, but throughout the country, we should have had no difficulty in believing him. But no such statement has been made, though it is evident enough that the missionaries in many places must have been compelled to suspend operations, and many churches, congregations and schools must have been scattered,—perhaps in some cases never to reassemble. A few extracts from recent letters written by missionaries on the ground will give a good idea of the actual state of affairs.

Mr. Bartlet wrote in October last from Cesarea:—

"Everywhere the people are fearfully oppressed with taxation to meet the expenses of the war. The collectors take the last cow, sheep or goat, and even cooking utensils, and the last bed from the poor peasants, and there is no appeal. If the war must continue another winter, the suffering will be terrible. And what the end will be no one can say. Our constant prayer is that it may result in opening the door for the Gospel among the Turks, for whom there is, as yet, no religious liberty. But the sacrifice is fearful, and the whole country is in mourning. This year abundant crops have grown. A great amount of seed was sown, and the harvests are unusually good, but multitudes of those who sowed the grain were called to the war before the harvest, and the women are left to gather in the crops. This autumn and the next spring who will sow the grain? The draft upon the Musalman population for soldiers is most exhausting. Thousands of families are left with nothing but want before them, the husband and father—even the last prop—being taken away. The Government furnishes very slight aid to those left entirely destitute,—barely enough to feed them for a single month,—and no allowance is made for numbers in the needy household."

Dr. Wood wrote from Constantinople, Oct. 29:—

"Sad indeed are the desolations resulting directly from the ravages of war, and the more wide-spread impoverishment from taxation, oppression, and all the evils of bad government and moral corruption throughout this empire. But we wait in hope for beneficial changes to come about in the ordering of Divine Providence, and with gratitude that we are permitted, even in this crisis of its political fate, to labor on with so little hindrance, and so much evidence of a divine power working with us for the spiritual regeneration which is the deepest and most urgent need of the people."

* * * *

"Our duty is obvious and most pressing. Under the sore chastisements which are upon them, the way is opening more and more among the people for the healing energy which their moral maladies require."

From Kharput, 140 miles south-west of Erzerum, Mr. Allen wrote, in November last, about the mission schools at the station, and spoke of a goodly number of the pupils as about going out as helpers and teachers during the winter—from which it seems that work was then, at any rate, in progress; and if then, most likely now. The Kurds of Eastern Turkey have added to the burdens of the war, and to the sufferings of the Christian inhabitants, by their lawlessness and violence; they do not, indeed, equal the Bashi Bazuks, as they confine their operations to pillaging. But the poorer Armenians have suffered much at their hands, and in some places have even thought of turning Musalmans in order to save themselves from these inflictions. A missionary writes:—"No one shows "any hostility to us, and both Turks and Armenians are friendly and "affable." Mr. Barnum, writing from Van, spoke with hope of the prospects of missionary work at that place. So it seems that the missionaries are not destroyed, nor even very much cast down.

Bible work is just now very interesting in Turkey. In his recent work, *Among the Turks* (elsewhere reviewed), Dr. Hamlin says:—

"The Christian Scriptures, during this half-century, have been translated, printed, circulated in all the languages of the empire—in Turkish, Arabic, Greek, Armenian, Bulgarian, Albanian, Khurdish, Armeno-Turkish, Greco-Turkish, Hebrew and Hebrew-Spanish. They are sold all over the empire, wherever there is a people speaking the language. The Bible House at Constantinople is quite as prominent a building as the Bible Houses of New York and London are for those localities. The Scriptures are publicly exposed for sale, in more than twenty languages."

Rev. Dr. Bliss started from Constantinople on the 31st of October last, for a tour on behalf of the American Bible Society, which would take him to Aintab, Marash and Beirut. The colporteur at Smyrna, he tells us, finds many desiring to possess the divine Word, but unable to get money with which to make the purchase. Dr. Bliss had some very interesting experiences:—

"On Saturday I had a pleasant conversation with a Persian on his way to Bagdad. I handed him a Gospel by Mark in Turkish, and he read it with great interest aloud to several others. A young Assyrian bound to the same city interested me much. He was alone and sad, and dreaded the long journey before him. A Turk, captain of a thousand men, on his way to Diarbekir, desired to take, and then to keep, a gospel which he saw me holding in my hand. This morning I had a short but pleasant conversation with an Armenian woman on her

way to a city several days to the east of Diarbekir. I showed her the little pamphlet containing a specimen verse of the Bible in 164 languages. This interested her much, and she explained what it was to the wife of a Turkish pasha of inferior rank sitting near. This led to a little conversation. I found that she could read, and handed her a Turkish gospel, which pleased her much. She said that her husband had at his home the whole Bible, containing the Old and New Testaments, but this little book she was glad to get, as it was so small that she could keep it with her.

"These few grains of the incorruptible seed of the Word of God, dropped into the crevices of Muhammadan bigotry and superstition, may yet, under the divine blessing, spring up and bear fruit."

We wish we could quote further, but should we attempt to give the whole of the interesting matter at our command we should overrun all bounds.

PASSING on to AUSTRIA, the following paragraph from a missionary in that Empire will be read with interest :—

"I have heard of one priest who advises people to read the Bible, and tells them, besides, that they can procure them best from the Bible Society. Such a case is so extraordinary that I am anxious to learn more about it, and shall make efforts to form the acquaintance of this man. That he belongs to the 'Ultra-'montane' party may be denied in advance. The ignorance of the Bible among the people of Austria, in general, is something astounding. I have met students in the University who have never seen a Bible, although they had been carefully educated in the Roman Catholic religion, and others who supposed that they had it, although what they really had was simply a small volume of extracts from harmless Scripture histories. In fact, how could Mariolatry abound to such a fearful extent if it were otherwise?"

WE have very pleasant and encouraging reports of evangelistic work in PORTUGAL. While evangelists in the neighboring kingdom are troubled and thwarted in every conceivable way, short of absolute violence, missionaries in Lisbon and other Portuguese cities appear to be left without interference to carry on their work as they like. Rev. Mr. Stewart, of the Free Church of Scotland, reports a congregation at Lisbon of more than a hundred persons, with schools containing a hundred pupils. The people seem to be attracted by the simplicity and purity of Protestant worship. We give a few extracts from his letter to a recent Number of *Evangelical Christendom* :—

"Our simple mode of worship is very striking to Roman Catholic worshippers, standing in contrast to their sensuous service. . . . They wish to be completely rid of Rome even in form, and rejoice to hear the Word of God, teaching us simply to express our desires in prayer according to his revealed will, and to read that Jesus sat at meat with his disciples. It is now with those who believe in Portugal as it was at the Reformation in Scotland,—Let us go far from 'the mother of harlots.'

"The civil freedom which we enjoy enables us to bear bold testimony to the truth. Especially when we are called on to conduct funerals, the very simple yet solemn service deeply impresses those who gather round to see the strange sight,—a man presiding in the graveyard, not a priest, without robes, reading the Word of God, appropriate hymns sung by the friends, and a few feeling words of earnest exhortation spoken. 'How different from our priests!' you hear them say. 'Yes, and how much better!' is the reply; 'we feel it good to be here.' The director of one of the cemeteries felt so deeply impressed that he came and thanked the evangelist, and asked him for a copy of the Word of God, which at once was promised by him, and sent as soon as he reached home."

The Mission is hampered—as what mission is not?—by the want of money and men. Opportunities are springing up on every side, and ardent hopes are cherished for the future.

Crossing the Atlantic to the Western Hemisphere, we find that evangelistic work in Roman Catholic Mexico has from the first been hopeful. Great opposition has been stirred up by Romish priests and mobs; conspiracies and assassinations have not been unknown. But amid all this confusion the work of Protestant missionaries has steadily increased in power; the ground covered by their operations has been enlarged; the number of Protestant converts has grown daily greater. Dr. Butler, of the Methodist Mission,—a man, by the way, well known in Northern India,—has translated some extracts from the Romish papers which tell their own story:—

"It is necessary that the Catholics rise resolutely and make a general, rapid and voluntary movement in defence of their beliefs. To-day, unfortunately, the Protestants come with a subvention, and their teachings are extending throughout the whole country. They circulate their writings at the lowest prices, even give them away, sometimes in tracts, sometimes in papers, which is their favorite method of sowing the bad seed; and, sad to say, in exchange the Catholic weeklies and dailies are dying off for lack of subscribers to sustain them. . . . Protestantism is becoming truly alarming among us. The Protestants are circulating their works in abundance. . . . Meanwhile the Catholic papers are dying off," etc.

We close our rapid review of "Missions in other lands" with a few notes respecting the Pacific Islands. This brings us round again to Japan, our starting-point, whence we shall be ready to set out on another journey at another time.

Training-schools for native evangelists are now exciting much interest in India. The London Mission has such a school on the island of Raiatea, one of the Society group; the Mission dates from 1818. A comparison between that school and one of our Indian seminaries would be interesting. We quote the following paragraph from the report for 1876 of the Rev. A. Pearse, one of the missionaries on the island; it gives a good idea of the attainments of the native Christians in that quarter:—

"I have continued to instruct the young men in the Institution, who have improved in their various studies. They have written about the same quantity of matter as for 1875, and I continue the same order in their various classes. The sermon sketches prepared by them now are superior in the grasp of the subjects, in division, and in the power of presenting their thoughts clearly and forcibly. They continue to write Scripture exposition of the books of Genesis and Ephesians, Scripture History, Jewish Antiquities, Church History, Answers to Bible Questoins, etc., a general Geography, and a small work on Meteorology. They have arrived as far as Practice in Arithmetic. They have written 190 subjects from the Scripture Text-book (published by the Dublin Association for Promoting Christian Knowledge), which I have translated for them. Mr. Green has kindly sent down his exposition of Matthew, which most of them have finished copying; and Mr. Vernier, the French Protestant missionary in Tahiti, has sent down his exposition of the First of Corinthians. He had abridged it from Barnes' Notes. We have finished the following subjects in class:—Scripture Natural History and Botany, Scripture Geography, Introduction to the Books of the Bible, Astronomy, besides several other minor subjects."

In Samoa an interesting trial of strength between the Protestants and Papists has just come off. Romish missionaries are as zealous there as they are everywhere, and their operations among the converts of the Protestant missions constitute one of the obstacles which missionaries must be prepared to meet. We notice with satisfaction that the Protestant converts in Samoa, as in so many other mission fields, stand firm.

In June last a public discussion took place at Pagopago, in the island of Tutuila, between the Roman Catholic priest, with his native assistants on the one side, and three of the native pastors laboring in connection with the London Missionary Society on the other.

The London Missionary Society's *Chronicle* thus states the occasion of it :—

"A young, unprincipled chief of Pagopago had been beguiled by the priests, turned Papist, and had come boasting that he had for the first time in his life heard the truth. When Pastor Toniu, of Pagopago, asked him what proofs he had of the truth of Romanism, he said he could not give them, but his priest could, and he would ask the priest to come and do so. The result was that a discussion was agreed upon, which took place on the 26th of June."

After arranging the preliminaries,—one of which was that the priest himself should maintain silence, a condition which the poor man had great difficulty in keeping,—the discussion was opened by one of the Roman Catholic assistants. He undertook, in the usual style, to prove Peter's supremacy from Matt. xvi. 13-19, etc., and ended with citing Acts v. 15 to show that Peter was greater than Jesus,—because in healing, Christ was in the habit of touching the sick man, while the mere *shadow* of Peter was enough! Probably it is because we are not "up" in controversial matters, but we must confess that we never came across *that* argument before. Another quotation from the *Chronicle* will show how very thoroughly the London Mission has instructed its native assistants ; it is a good testimony both to the efficiency of their training institutions and to the talents and attainments of the native Christians :—

"Pastor Toniu responded :—1, That there are different opinions about the passage in Matt. xvi. 'True,' he said, 'the meaning of the name of Peter is a 'stone or rock ; but the rock to which Christ referred, upon which He builds His 'Church, is the doctrine announced by Peter, that Jesus is the Christ, the Son of 'God, etc. He, therefore, is the rock upon which the Church is built ;' in proof of which he mentioned 1 Cor. iii. 11, and asked the priest's assistants to read the passage out of their own book. But they could not—their book did not contain such a passage. Hereupon the scribe was instructed to note a *third error* [two had been recorded before] of which they were convicted, viz., that their books did not contain *the whole* of the sacred Scriptures.

"'As for the key,' continued Pastor Toniu, 'it was given to Peter, in common 'with the other apostles, to open the kingdom of God to the Gentiles, that they 'might be at liberty to enter it. On the day of Pentecost, after Peter's sermon, 'they introduced three thousand, and many more were admitted soon after by 'Peter, when he let in Cornelius and other Gentiles from the heathen world. 'He then threw the door wide open. The binding was a metaphorical expression 'equivalent to forbidding, and loosing was equivalent to permitting ; the apostles 'had decided in the New Testament what is wrong and what is right—what is 'obligatory and what is not.'"

The remainder of his reply was all as good as this. Finally, in conclusion, the assistant who had asserted Peter's superiority to Jesus was driven to confess that, after all, Jesus was the greater. This brought the discussion to a close, as the chiefs present then stated that they considered the matter settled, and did not wish any further discussion.

Indian Notes.

We have already devoted so much space to Missions in other parts of the world that we must of necessity be brief in our remarks upon purely Indian topics. A large pile of Mission Reports (acknowledged elsewhere) must wait for a more favorable opportunity; and several subjects on which we had proposed to write must be passed over in silence.

There is no subject of greater moment than the development of Christian activity among our native churches. A friend near Simla writes us in favorable terms of a purely indigenous missionary effort carried on in Simla by a native clergyman of the Baptist Church. He supports himself as a clerk in a Government office, and spends the winter in Calcutta. He is very zealous in his missionary work at Simla, and is meeting with much success. He has a good school and a well attended chapel. Eight persons were baptized last year. We understand that his Mission receives, as it doubtless well deserves, a large share of respect and sympathy from the Christian people in Simla. It is with unfeigned satisfaction that we chronicle such efforts as this—efforts which we are confident will become more and more frequent with each passing year.

Another matter of very great importance is Sunday-school work. Its necessity is becoming increasingly evident. The Sunday-school Convention held at Allahabad at the close of December, although not largely attended, was interesting and profitable. During the past two years evident progress has been made in this department, and the interest in Sunday-schools is steadily increasing; the work is extending more and more in the various vernaculars, and the Sunday-school is coming to be more generally recognized as an important evangelistic agency in India.

At least *ten* churches and missionary societies were represented in the meeting; the representatives came from various parts of the country, from the three Presidency cities as well as from the prominent cities of North and Central India. The Rev. Dr. Morrison, of Sabathu, presided. Two days were fully occupied, and a third might have been very profitably spent. No time went to waste, and much business was despatched. Essays were read, discussions held, verbal reports of Sunday-school work given, and an interchange of opinion upon various subjects secured.

The chief practical work accomplished was the defining of the objects of the Indian Sunday-school Union; these were declared to be as follows:—

"To obtain information as to the number and location of Sabbath-schools in India, plans pursued in each, modes of operation, together with courses of instruction and books used; to state the peculiar difficulties experienced in the way of collecting children, and the regular attendance of the children, of obtaining teachers, suitable books, etc., together with suggestions as to how the difficulties may be overcome, and the want of teachers, books, etc., be supplied. With the view of devising such schemes and harmony of action as may be found possible at this stage of our Sabbath-school history, and which the varied circumstances of climate, custom, language, etc., may admit of. With the view of forming auxiliary Unions in connection with the various churches and missionary societies throughout the country, spreading information received and plans devised. The circulation of the existing Sabbath-school literature, and the preparation of maps, pictures, etc.,

suited to meet the special wants of the country. Visitation of auxiliary Unions for the purpose of imparting instruction in the best modes of teaching and managing schools. For the providing for General Conventions at which papers bearing on Sabbath-school work may be read and discussed, etc., etc."

Among the officers provided for in the new constitution are corresponding secretaries—one for each church or missionary society represented in the Union. These correspond to the vice-presidents of the great Sunday-school Association of America. It is expected that they will "exert themselves in furthering the objects of the Union in the church or "society to which they belong by the formation of Sunday-school "Unions auxiliary to this Union, and they shall also be the medium of "communication with this Union." This plan commends itself for simplicity and practicability: we trust that it may result in much practical work.

Various resolutions were adopted: one requesting the Bible Societies to publish portable editions of the vernacular Scriptures; one recognizing the worth and appropriateness of A.L.O.E.'s "Indian stories," and expressing the hope that this well known authoress may continue to use her pen in this line; another recommending that each missionary society laboring in India cause to be inserted in its annual report a Sunday-school statistical table; and another appealing to Christians other than clergymen and missionaries to engage in Sunday-school work everywhere in India.

The editors of the *Indian Sunday-school Journal* having resigned, the Rev. F. H. Baring, of Amritsar, was unanimously chosen editor. We regret to learn that it has been decided to discontinue the organ. It seems that a certain missionary body which had been taking about 100 copies had decided to use an American monthly (chiefly for economy, and for the lesson-helps, illustrations, etc., it furnishes), and as this number of new subscribers was not forthcoming the result has been discontinuance. This is a step backward, and we hope to see the magazine revived at an early date. The Sunday-school workers of India can hardly afford to do without some such publication. We fancy that the real difficulty is that no missionary has time to devote to the work, and unless this can be done the magazine can never succeed.

The next Convention is to be held after an interval of two years.

The first Auxiliary to this Indian Sunday-school Union is the Union connected with the American Methodist Mission in North India. This organization has been in existence a number of years, and has an interesting anniversary at each annual meeting of the Mission. Prizes are offered for Sunday-school books in the vernacular, essays are prepared, practical subjects discussed, and the enthusiasm in the worthy cause is kept steady. These anniversaries are highly profitable. We hope to be able to announce the formation of similar auxiliaries in other parts of the country.

A correspondent in Northern India, belonging to the American Methodist Mission, writes us as follows, with reference to the prospects before that Mission:—"During the year 1877 over 600 persons were "baptized, of whom more than 300 were adults, nearly all Hindus. The "outlook was never so hopeful. Doors are wide open in many fields." We hope that such prospects of success are not wanting in other missions.

The statistical zeal of Mr. Badley, of Lucknow, gives us the means of comparing the numerical status of the missions in the North-west Provinces (including Oudh) in 1876 with that of 1871, and thus of forming some idea of what the progress has been in five years. We condense Mr. Badley's table:—

Society.	Native Christians.		Communicants.		Scholars.	
	1871.	1876.	1871.	1876.	1871.	1876.
Church Missionary Society	3,842	3,471	1,257	1,159	5,541	5,704
Baptist Missionary Society[1]	160	157	69	66	76	42
London Missionary Society	392	390	100	108	1,812	1,505
Society for the Prop. of the Gospel	342	338	69	72	886	416
Am. Presbyterian Board[2]	893	740	357	419	2,351	2,935
Gossner's Mission	300	471	100	160	365	409
Am. Methodist Mission	1,887	3,052	1,090	1,916	5,067	7,288
Female Normal School Society	...	...	...	...	52	...
Am. Union Zenana Mission	...	...	...	...	18	121
Female Education Society	...	...	...	...	18	...
Wesleyan Missionary Society	...	11	...	11	...	224
Total	7,816	8,630	3,042	3,911	16,186	18,644

From this table it will be seen that the gain in both nominal adherents and in communicants is considerable on the whole, though for the most part confined to only one mission—the American Methodist. The largest falling off is in the case of the Church Missionary Society—nearly 400 nominal Christians, and about 100 communicants. But we cannot think that this indicates any loss of efficiency on the part of that Mission; it is probably due to the working of merely temporary and incidental causes. The gain in education is very marked. About 2,500 more pupils, in schools of all grades, are now under instruction than was the case in 1871. The number of Anglo-vernacular schools has decreased by 4, while that of purely vernacular schools is greater by 32. Girls' schools in 1871 numbered 139, in 1876, 161—a gain of 22. Of the pupils reported in 1871—16,186 in number—3,567 were girls, while of the 18,644 reported in 1876, 3,819 were girls; this increase of 252 is rather a smaller proportional gain than we should have expected. But then female education in India is a slowly moving work. We must be thankful for small mercies. Another class of pupils—orphans—we have not included at all in our condensed table; they numbered 1,288 in 1871, and in 1876 1,264. We understand that many missionaries in the North-west are losing faith in the missionary orphanage. It is an institution hitherto almost unknown in the mission fields of Western and Southern India. But the recent famine has left so many destitute children to be charitably provided for, that in some cases missionaries have been forced into that kind of work. Yet they are not adopting it as a permanent feature of their operations.

[1] For 1874-75.
[2] Partly for 1875 and partly estimated.

Unless we err greatly in reading the signs of the times, the question of missionary education in its relation to the State will very soon be subjected to a re-examination. Indications multiply that the present condition of things fails to give satisfaction, and that the results obtained are by many not considered such as to warrant the present outlay of money and strength. Our readers will remember a recent discussion in this *Review* between the late Mr. Ellis, of Calcutta, and Mr. Rae, of Madras. Mr. Ellis strongly felt that the present system of missionary education was not worth maintaining. Mr. Rae expressed the strong conviction that no radical change was now desirable. The disagreement between these two writers indicates, indeed, that there is not a unanimity of feeling upon the subject; but that there is a wide-spread, and we believe a growing, dissatisfaction in missionary circles is, in our opinion, a fact too obvious for argument. We regret that pressure upon our space compels us to withold until our next issue an Article from a Calcutta missionary in which that dissatisfaction is emphatically expressed. In this connection the following paragraph, from a recent Number of the *Lucknow Witness*, will be read with interest :—

"Shall we have a Christian University in this country? The idea is beginning to take firm hold of some of the best minds among the Christian educators of the land that this is already, or at least soon will be, a necessity of the situation. Since Government cannot impart religious teaching, and Christian colleges are seriously hampered by their connection with its Universities, there can be hardly a doubt that in the course of time a Christian University empowered to grant degrees and lay out courses of study will be loudly demanded and widely useful. The scheme is probably premature at present, Christian colleges being so few, but it must come after a while."

Its coming, we are sure, would be hailed by all Christians with great joy.

We are glad to see that the Bombay Bible Society has lately published a diglot edition of the Gospel of Luke in Marathi and English in parallel columns. On the representation of many missionaries the price has been fixed at two annas. The Gospel in this form will no doubt be purchased and read by many of the numerous class who desire to study English, but who would not purchase or read a vernacular or an English Gospel. The Bible should be made *attractive* in every proper way, and we trust that both the Bible and Tract Societies will see the necessity of publishing other portions of the Bible, and other good books too in a similar diglot form.

A correspondent expresses the opinion that an edition of the Marathi Bible in a far less bulky form than the present one is greatly needed. Native Christians, he says, and especially the young, cannot be expected to carry to church and religious meetings, or on journeys, the ponderous volume which alone can now be obtained. If there were no English Bibles of a more convenient style than the present Marathi Bible, he doubts if that book would be studied one-quarter as much as it is. Everything should be done which will stimulate the reading and study of the Bible. This is all very true; but the difficulty hitherto has been to cut a font of Devanágari type fine enough to enable the whole Bible to be compressed into a small volume, and yet plain enough to be legible. The smallest size of Marathi type which we have ever seen is that known as Long Primer. And an English Bible printed in type of that size would be

a volume as ponderous as the present Marathi Bible. But this difficulty is one which can doubtless be overcome by skill. There would then remain another difficulty connected with the literary habits of the people themselves: their own books—especially those which, like many Marathi books, are lithographed—are published in an enormously large character; so that, should the Bible Society print an edition of the Bible in Brevier or even Bourgeois type,—supposing such type to exist,—the people would find it very hard for their unaccustomed eyes to read. The suggestion of our correspondent is none the less important, however; a small Marathi Bible is wanted.

But something else is wanted more even than small type, and that is a better translation. We can take very little complacency in the vernacular work of the Bombay Bible Society so long as the Marathi Bible presents the literary defects which now so grievously disfigure it on every page. It is with the utmost satisfaction that we see the desire springing up in the Committee of the Society to have the whole Bible carefully revised. We hope this may very soon be done. The last edition is now exhausted, or nearly so. The Society ought to seize so favorable an opportunity for doing this much-needed work.

A SAD and yet instructive experience for Indian missionaries is furnished by the recent doings of the Roman Catholics in the Ahmadnagar Collectorate of this Presidency, especially among the adherents of the S. P. G. Mission there. The S. P. G. Mission in that district was begun in 1871. In that year an unreliable and cunning person who had a short time before been dismissed from the American Mission for dishonesty, but who had been restored to church membership, was sent by the S. P. G. Mission to Ahmadnagar as a catechist on double the pay he had formerly received from the American Mission. This action was followed by sending a European missionary and appointing other native helpers, a number of whom were men who had been dismissed from the American Mission for improper conduct. Some of these were employed on higher salaries than they had formerly received. Since the establishment of the Mission, several hundred persons have been baptized by the S. P. G. missionaries.

In the early part of February of this year, when there was no European missionary of the S. P. G. in the Ahmadnagar district, the Roman Catholic Bishop of Bombay visited the place. Whether he had previously received communications from some of the S. P. G. helpers or not, we cannot say; but the catechist above referred to as the first S. P. G. helper in that district, who since his connection with the S. P. G. has added to his former reputation for cunning and dishonesty, came with another catechist from his station, twenty-four miles away, into Ahmadnagar. The same or the next day he sent in his resignation to the S. P. G. Committee, and was employed by the Roman Catholic Bishop on a salary, it is currently reported, of eighty rupees a month, exactly double the pay which he had been receiving from the S. P. G.; just as the S. P. G. had previously employed him on double the pay which he had received from the American Mission previous to his dismissal by them. His companion also took the same course, and, in consideration of his knowing a little English, was employed by the Roman Catholic Bishop on a salary reported at ninety

rupees,—a similar increase. Immediately the Roman Catholic Bishop and these two assistants, now thoroughly convinced (?) of the errors of Protestantism, and the necessity of the apostolic grace of the Romish Church, set out for two of the three largest districts of the S. P. G., over which, with all the helpers in them, these two catechists had had charge. At Ghodegaum, almost the first place visited, the S. P. G. teacher was, with some misgivings on his part, induced to send in his resignation to the S. P. G., and was employed by the Bishop on increased pay; an estimate was then and there made for building a school-house, and a house for the teacher and a room for a priest, at a cost of several hundred rupees; the promise of erecting these buildings was given on the spot. All the out-stations of the S. P. G. were hurriedly visited in this way, and almost every S. P. G. helper was thus induced to resign, and was employed by the Roman Catholic Bishop on higher pay. One man who had been the month before dismissed by the S. P. G. for adultery was employed (and we presume, according to their ideas, regenerated), on advanced pay. Service was offered to a few who had been dismissed for unworthiness from the American Mission, and given to one or two persons connected with the churches of the American Mission but not in their employ. Quite a number of Hindus, some of whom had obtained some very slight knowledge of Christianity from the S. P. G. and American Missions, were hurriedly baptized, without instruction and without examination. The hollowness of the whole thing is illustrated by the fact that the Bishop stayed less than an hour in many places where he baptized as many as a dozen or more persons, much of which time was necessarily spent in collecting the people. Some who were reluctant to be baptized were forced forward to receive the rite. The number baptized is stated to be above a hundred and fifty, and some mention a considerably higher figure.

One of the basest features in the whole business is that most of these ignorant people were led by the catechist just referred to, with or without consent on the part of the R. C. Bishop, to suppose that the Bishop was a bishop of the S. P. G. who had come as a substitute for Bishop Mylne. Even after deserting the S. P. G. this man could not fail to be true to his character and false to his new employer. A man who had not been employed by the S. P. G. was sent by him to a village and told to represent himself as an S. P. G. teacher. As the Roman Catholic Bishop drove up, this man was on the spot and was pointed out as the S. P. G. teacher. The Bishop asked him how many pupils there were in his school, to which he gave a satisfactory reply, adding that forty persons were ready for baptism, though he was not able to bring forward so many that day. "What is his pay?" the Bishop asked. "Eight rupees," was the reply. "Make it twelve," was the Bishop's generous decision, though he had been deceived into supposing that this was a *bonâ fide* S. P. G. employee. Even the recent Roman Catholic converts say that this catechist has in other ways also deceived his Bishop, by representing that there were S. P. G. Christians in villages where there were none.

After a hasty tour the Bishop collected at Ahmadnagar those whom he had made helpers, and proceeded to instruct them in the catechism preparatory to sending them into the villages.

As a counter-move, Mr. Taylor, the S. P. G. missionary at Kolhapur,

was sent at once to Ahmadnagar. He has visited all the out-stations and found that money and ignorance as to the identity of the Roman Catholic Bishop have largely caused the serious defection. It is hoped that a large proportion of the former adherents of the S. P. G. will still remain firm. However, it is ominous that fifteen or more of the former S. P. G. agents are now in Romish employ, while only five or six continue steadfast. Mr. Taylor reported that he did not find the reality quite so bad as he had been led by the earliest accounts to apprehend. Many of the "simple-minded converts"—to quote from the *Bombay Church Chronicle*—"confessed that they had been mistaken, and begged "to be allowed to return to their own spiritual home." The *Chronicle* thinks that but little harm has been done. We cannot tell. It is rather too soon to say that. The presence of an antagonistic mission at such a station, offering all the time enormously large salaries to any who will come over to it, is a perpetual source of annoyance, if not of actual danger. We have just heard a case in point. A young man now connected with the American Mission's Theological School at Ahmadnagar is, unfortunately, very much in debt. He is a young man of fair abilities, and has hitherto taken rather a prominent part in the evangelistic work of the American Mission at that station. He has merely a vernacular education. The other day he went to the missionary in charge of the Theological School and said that the Roman Catholics were ready to assume his debt and give him a salary of thirty or forty rupees if he would desert to them. He knew that they were wrong, yet the pecuniary bait was very attractive. He tried to persuade himself that he could enter their employment as a teacher, and get the salary, without compromising his principles, or teaching his pupils anything which he felt to be erroneous. We are glad to hear that he remained steadfast. Such cases will, we fear, be occasionally happening.

Mr. Taylor, immediately after his arrival at Ahmadnagar, brought criminal charges against the ex-catechist to an account of whose doings we have given so much space. In this we think he acted very unwisely. The misdeeds for which the man was prosecuted were of eight months' standing, and he had comparatively little difficulty in clearing himself. The failure of the prosecution made Mr. Taylor appear in the light of a malicious and revengeful persecutor, and gave to the catechist a character of injured innocence, which we fear does not very well suit him; for though he has now escaped the jail it by no means follows that he is wholly immaculate.

In this painful experience we sympathize with the S.P.G. missionaries. Yet we may be allowed to express our opinion, with all kindness, that had the directors of their affairs in this Presidency acted with a due regard to the rights of others, and to the general interests of missionary work, they would not have had any station at Ahmadnagar to be thus invaded.

As for the actions of the Roman Catholics no one need be surprised. They are in the line of Rome's great principle, that anything may be done which will promote the supposed interests of the Church. What the results will be, no one can foretell; but a work which professes to be in accord with the spiritual precepts of the Bible, and undertaken to accomplish the spiritual reformation of men, when promoted by such worldly and dishonest means merits scorn, and cannot be blessed by God.

In a former Number we mentioned the disturbance caused in Negapatam by the conversion of a young man at that place. The Mission school there, conducted by the Wesleyan Society, was deserted by many of its pupils, and an opposition school was started by Hindus in the place. The young convert, by the way, was not a member of the school, nor even a resident of the place. The missionaries believe the excitement to be but temporary, and think that the opposition will soon collapse. In this faith they are going forward to erect a new and more commodious school-building.

Mr. Barley, of that station, gives a very interesting account of the conversion of a young *Sanyasi* whom he recently baptized. A native of the Bombay Presidency, his early life was spent in wandering from place to place with his father, also a Sanyasi. During these years he met now and then Christian preachers, from whom he received tracts. It was the study of these tracts which awakened in him the desire to know more about the religion of which they taught. His father's discovery of what he had been reading led to angry threats of restraint. On this the young man deserted his father, and went out into the world to take care of himself. He fell in with Roman Catholics, whose doctrines failed to satisfy him. Finally, hearing by accident a sermon by a Protestant evangelist, he placed himself in communication with the Wesleyan Mission at Negapatam. The Catholics on learning this advised him not to become a Protestant, as it would be better for him to remain a Hindu! This advice, however, could not shake his new faith, and he received baptism from Mr. Barley, as already stated, last December.

The Famine has left its mark on our mission stations. Its results have been both bad and good. It is especially in South India that these effects are felt. A missionary in the Madura district informs us what its result on missionary operations is there; probably other stations have a similar experience :—

"The bad effects of the famine," he says, "are,—loss of life ;—in one family in Madura eight out of thirteen have died of starvation. Four or five have died in the front porch of our church. Dead bodies have floated down the rivers, so that one of our men living near a river-bank has seen twenty-five or thirty corpses floating along. Loss of health ;—I have seen many weak, emaciated persons,—more than ever before,—and their weakness is chiefly the result of lack of food. Even now the people here are eating the little seeds of a weed that grows wild in the fields. Loss of self-respect ;—men who never begged are doing so ; women leave part of their clothing off and come and try to get more cloth for their nakedness. I had to have a woman almost naked put into a hand-cart and carried away, because she sprawled out on the ground and refused to go. The cloth of a dead woman was stolen while her husband was digging her grave, and the corpse found naked by him on his return. Women have sold their marriage badges for food, an act signifying the renunciation of their relations to their husbands. Loss of character ;—children prefer to steal in the streets to being kept and cared for in families or schools ; thus the streets abound in young thieves and plunderers. Lies in the mouths of the hungry have filled the air with dishonest and deceitful pleas. The judge of Madura stated privately in my hearing that there never had been so many confessions of guilt as during the famine, because the prisoners desired to be convicted and supported ; he therefore inflicted corporal punishment as often as possible.

"The good results of the famine are,—a general kind feeling towards Christians ;—we are treated as friends where every one used to be suspicious. Common acknowledgment on the part of the people that the distribution of famine relief

is a good fruit of Christianity;—they say,—Our gods have plenty of treasure but none of it comes to us. The conversion of more people than ever before;—at our last communion here I received and baptized eleven persons out of twenty candidates; those received were from six castes, four being high. Pastor Devasagayam baptized and received on one Sabbath 34 adults. Since Christmas in my station we have baptized 64 adults and 50 children, out of 100 families who have forsaken heathenism and joined us. One new thatched church is done, one is under construction, and two more are decided upon,—the people in each case to do half."

A LITTLE mission in Central India,—at Sioni,—supported by the Scotch "Original Secession" Presbyterians, is doing good work in a quiet way. The Mission dates only from 1872. Rev. G. Anderson is the missionary in charge. He writes us that, from the first, bazar and village preaching have been kept up constantly. Colportage is carried on, an orphanage has been in existence for over two years, and a good Anglo-vernacular school for about the same length of time. The women, too, have not been neglected, and zanana work forms a regular part of the operations of the Mission. The fruit of faithful persistent effort is beginning to appear. There have been fourteen baptisms, most of them adult converts. Eight men of the *Pardhan* or priestly caste of the Gonds are among the number, several of them being men of influence among their people. The room hitherto used for public worship is now too small, and a church-building is to be erected.

THE American Methodists in North India are supplying the want of a good school, especially for native Christians. The plan for a College under the auspices of the Mission dates back from 1866. But until last year nothing was actually done to realize the plan except slowly to increase the endowment fund, which had been started by the generous donation of Rs. 3,000 from Major Gowan. The need for a school of this kind had then become so apparent that it was opened under the name of "The "Centennial School." During the year 1877 it was attended by 26 boys, pursuing various studies in the vernaculars and in English. The second year opened in February, 1878, and the attendance is already considerably in advance of last year. Between 40 and 50 boys are enrolled.

The aim of the school is to impart thorough instruction in the ordinary branches of study, to give especial attention to the moral training of the pupils, and to prepare them for the duties of life, and thus to be of special service to the native Christian community of the North-western Provinces and Oudh. So far as we are aware, this is the only school of its kind in those Provinces, and as it is centrally located it is hoped that it may become a popular institution. The Principal of the school, Rev. B. H. Badley, devotes as much time to it as his other duties allow. The teachers in the school are Christians. The boarding department is in the hands of the second master, who has had considerable experience as a teacher and preacher. Urdu and Persian are taught by a Christian *maulvi*. Several servants are employed to assist in caring for the boys. Special attention is given to food and the laws of health. The pupils are taught punctuality and industry. The course of study adopted is similar to that of Government Anglo-vernacular schools, and scholars will be prepared for the entrance examination of the Calcutta University. English studies are optional.

The needs of the school at present are as follows:—(1) A suitable building with dormitories, estimated to cost Rs. 10,000; (2) an endowment of not less than Rs. 10,000, to provide for the salary of the head-master; (3) forty scholarships of Rs. 1,000 each, from which to educate the children of poor native Christians; (4) special donations for purchasing a bell, clock, globes, maps and other apparatus. A good library is also needed, and the Principal will be happy to receive second-hand books suited to the wants of the pupils in the school.

These particulars we have gleaned from the circular issued by Mr. Badley, in which the character, aims and wants of the school are more fully described. We feel much interest, as all who love the cause of a sound education conducted on religious principles will, in the progress and success of this school, whose career has now so hopefully begun.

We cannot review at length the recent history of the Brahma Samaj, but we must refer briefly to its chief episode. A few months ago it was announced that a marriage between the Maharaja of Kuch Behar, a lad of sixteen, and the daughter of Babu Keshab Chandra Sen, a girl of thirteen, had been arranged and was soon to be celebrated. The announcement caused the greatest excitement in Brahmist circles; it was regarded by many as an act in direct contravention of the principles of social reform so often and so emphatically announced by the leader of the Samaj. According to the Marriage Law and Brahmist principles, the minimum age at which a Brahmist marriage should be contracted is, on the part of the bride, fourteen years. The Babu was vigorously accused of breaking the laws of his Samaj, and of becoming false to the principles of which he is himself the most eloquent expounder. About half of the local Samajes in India sent protests against the marriage. The Town Hall in Calcutta was engaged for an indignation meeting got up by opposers of the match. The Babu has been the most thoroughly abused man in India for the last month or two, not even excepting the author of the Vernacular Press Bill! A split in the Calcutta Samaj, of which he is the minister, seemed—and still seems—impending. The protesting party have been acting in a most rowdyish and brutal manner, showing a lamentable want of both sense and decency; it is charitable to hope they may at some time become ashamed of their conduct. Babu Keshab Chandra has conducted himself throughout with a degree of dignity which was to have been expected from him. The *Mirror* has allowed itself to speak of the opponents of the marriage with an amount of bitterness which certainly was calculated neither to allay anger nor to add to its influence with those against whom its criticisms were directed.

A lengthy address to the Brahmists of India has been published in a recent number of the *Mirror*, in which the history of the whole transaction is reviewed; this we have read with some care. It is, of course, an *ex parte* statement, but in such a thing as this no other than an *ex parte* statement is at all possible. It is unfortunate that it could not have been made before, as it might have saved much hard feeling and hard speech. Its tone and spirit are all that could be wished. Some of its arguments in defence of the Babu are mere quibbles, unworthy of attention; but, on the other hand, others are weighty and deserve respect. The only things to

which exception can be taken are the age of the young lady—which is one year below the fixed minimum—and the suspicion of idolatrous ceremonies during the marriage rites. The address claims, with reference to the first point, that the marriage has been only nominally celebrated—that it is in fact only a formal betrothal, as the young couple are yet to be separated for many months ; this certainly deprives the objection of very much of its force. The manner in which Babu K. C. Sen held out against any admixture of idolatry in the marriage ceremonies is most creditable to him. He is, of course, responsible for nothing which was done contrary to expressed agreements duly written and accepted beforehand ; and there were no idolatrous ceremonies, so far as we are informed, except something smuggled in, contrary to agreement, by the " old Hindu" party, without the consent of the Babu,—but now admitted and mourned over by him.

It is not at all strange that the Babu was accused of betraying his religious principles for the sake of an advantageous worldly match for his daughter. People are always swift to impute motives. It must be admitted that there was an appearance of evil in the present case ; but when all the peculiar circumstances are duly considered we do not think that any good reason for doubting the Babu's *integrity* can be found. He has not acted with the best possible *judgment;* and his influence as a reformer has suffered. The violence and rowdyism of the protesters was enough to deprive their opposition of any force, even allowing that in the first place it was well directed.

Obituary Notices.

Since the publication of our last Number death has been busy in the ranks of Indian missionaries. Dr. Duff's life and character we make the theme of an Article in another part of this issue. Rev. Dr. Binney, of Burma, died at sea a short time since, while on his way from America. Rev. William Beynon—at the time of his death the oldest missionary in India, and for nearly half a century connected with the London Missionary Society's mission in the South Maratha Country, though for some years laid aside from active work—died at Belgaum in February. Dr. William Tracy, the senior missionary of the American Board in India, died at his station near Madura, South India, on the 28th of November last. Rev. J. D. Brown, late of the American Methodist Mission in North India, died at his home in Pennsylvania, U. S., Feb. 17.

Instead of preparing ourselves any notice of Dr. Tracy's life and work, we can do no better than simply to reprint the following notice from the columns of the *Satthiawarttamani,* a bi-lingual paper edited by one of Dr. Tracy's late associates in the Madura Mission, of which Dr. Tracy was the oldest member :—

" It has become our duty to record the death of Rev. William Tracy, D.D., at his residence in Tirupuvanam, on the morning of November 28th. Though not relinquishing active service to the last, his later life has been one of much suffer-

ing. Up to the day previous to his death no alarming symptoms presented themselves. On Tuesday morning, however, new developments of disease occurred which forewarned him that the end was at hand. 'I am going home,' he said almost at the last, in reply to the salutation of a friend,—most fitting last words for one who, after bearing the burden and heat of the day for forty years of missionary work, in the evening of his three-score years and ten, hears the Master's voice and lays down his toil. He ceased to converse early on Tuesday P.M., and peacefully and resignedly breathed his last on Wednesday about 6½ A.M.

"Mr. Tracy was born at Norwich, Conn., U.S., June 4th, 1807, educated in Williams College and Andover and Princeton Theological Seminaries, and in 1836 married to Miss Emily Trevelyan of Philadelphia. At that time the Madura Mission had just been founded by American missionaries from Jaffna, and was struggling into permanent existence by the help of missionaries borrowed from that Mission. The Committee in the United States recognized the favorable position of the district in reference to their Jaffna work, and determined to put the Madura Mission on a substantial footing by sending out seven missionary families, among which was a physician. Mr. and Mrs. Tracy were also of the party. Mr. Tracy's missionary life therefore spans the whole effective period of the Mission. The party arrived in Madras in March, 1837, and on October 9th Mr. Tracy and wife reached Madura. In March, 1839, they took up their residence in the newly opened station of Tirumangalam, and on November 7th opened a higher grade boarding-school with two Saivite lads as pupils. From that date Mr. Tracy's name has been largely connected with the educational work of the Mission in the district. More than 250 students went through the curriculum of seminary studies under his supervision. Not a few of his 'boys' have gone before him on the final journey, but still above a hundred are in the employ of this and other missions, and not a few are scattered in our own and other districts, occupying honorable positions in official and private life. By 1845 his two pupils had grown into a seminary of 54, and this was now moved to its new and commodious quarters in Pasumalai, which Mr. Tracy had in the mean time been building. Here he spent the next 22 years of his life with exception of the period from the close of 1850 to the beginning of 1854, quietly doing the work of educating, revising, and translating which will link his name with the Christian history of the district. On his return from his second visit to America in 1870 he took up work in Tirupuvanam, where he resided and labored up to his death. For a number of years Mr. Tracy represented the Mission on the Tamil Bible Revision Committee, and day after day for many years a portion of his time was given to aid in bringing out what has been called one of the best translations of the Bible in any language. The withdrawal of English instruction in his school made more urgent the preparation of Biblical and theological text-books for his scholars in the vernacular, and to this purpose he gave much time, while he was always ready to his last day to do conscientiously his part of the work of examination and revision which his position on the publication committees of the Bible, Tract, and other societies entailed upon him. Most of the generation of missionaries to which he belonged have passed away before him. Among these was Rev. Mr. Thomas of Megnanapuram, Mr. Tucker of Tinnevelly, and others in the Church, the Propagation, and the London Societies who saw the end of the difficulties with Mr. Rhenius in Tinnevelly and the opening of a new era. Some of these were his life-long friends. But before the end came to him it was permitted him to welcome, to the work he had chosen more than forty years before, his youngest son, Rev. James Tracy. He arrived with his wife about three weeks ago, and both parents and son looked forward to happy days of re-union—of mutual support and counsel after long separation. But our friend's work was done; a useful, fruitful life was rounded to its close, and almost suddenly the summons came to enter into the joy of his Lord.

"Mr. Tracy was a man of great steadiness of character and purpose, practical in his way of viewing things and taking hold of them, and quick to discern the merits of a case, bright and cheerful even in severe suffering. He was a father whose counsel his younger associates in the Mission freely sought and greatly valued, both on account of its wisdom and the way in which it was given. Hundreds of native young men will remember him as their wisest and kindest

counsellor. He will be remembered and honored by hundreds whom he has taught, and after them by their children. He has left much work which will stand as a lasting memorial of him, and in mature old age he is gathered—a shock of corn fully ripe."

In the death of the Rev. William Beynon India has lost another of her veteran missionaries. His prolonged labors carry us back to the infancy of our missions; rightly to appreciate their value and effects requires such a knowledge of India, and the vast changes which have come over the country during the last fifty years, as few possess.

Mr. Beynon was born at Caermarthen in 1801. He was brought up among the Independents, and early exhibited a spirit of religious earnestness, joining the church at the age of seventeen. He received his education at the Presbyterian College, Caermarthen, supplemented by a short time of special preparation for missionary work under Dr. Bogue at Gosport. Under the auspices of the London Missionary Society he came out to this country in 1825. He was first appointed to Bellari. Here, in conjunction with Mr. Hands, he carried on the work of the Mission amid the peculiar hardships of those days. While at Bellari he made sufficient progress in Canarese to prepare the earliest translation into that language of the first part of the *Pilgrim's Progress*. After having spent about three and a half years in Bellari, Mr. Beynon was transferred to Belgaum in 1829, and he continued in connection with the Mission at that station until the time of his death, which took place just within half a century afterwards. Nor is the length of his service the most remarkable part; the whole period of his active labors, or a term of forty-five years, was passed in arduous toil in a tropical climate without any respite or change to his native land. During this long period he labored most assiduously in all departments of mission work, often for twelve or fifteen hours a day. "My work," to use his own words, "was everything to "me." To quote again from the same kind letter of encouragement written to a younger missionary, he says, "I was twelve years alone. It was then "the Lord gave us all the assistants who are in Belgaum, besides Peraji "who is at Bangalore, and Baba Padmanji who is in Bombay. It was "then the Mission branched out to Bail Hongal and Naserige. It is often "the case with the Lord—when he withdraws a blessing which we highly "valued, it is in order to confer upon us a greater blessing." Mr. Beynon's venerable form is well remembered throughout the whole district over which he so often went in preaching-tours. He excelled more in the conversational mode of address, which is suited to this work, than in pulpit preaching, which he never practised much. He was well acquainted with Hinduism, and acquired a large experience which fitted him to encounter the most varied audiences; but, what was of far more importance, he ever exhibited a loving earnestness, and spoke in such persuasive ways, that irresistible effects were produced, while his considerate conduct often won him an entrance where others could not go. One of the greatest works of Mr. Beynon's life was in connection with heathen feasts. The district of Belgaum still boasts some strange and horrible remnants of superstition, but they must be inconsiderable compared with those which were common in Mr. Beynon's early years. He set himself specially to the abolition of the cruel practice of hook-swinging and the obscenities which attended several local festivals. How often have we heard him tell, with natura

pride and satisfaction, of the success with which his efforts were crowned, and the opposition and obloquy he had to endure in the struggle. He made it his practice to attend the yearly festival of the goddess Yellamma. The devotees would come in hundreds, men and women, in a state of perfect nudity, and thus wander about the country. As he expressed his disgust and discoursed on purity, he often announced to his hearers that he would not rest until he had put down such an outrage on public decency. It will readily be understood that the people ridiculed the idea of his ever being able to do any such thing, and their derision would not, perhaps, be particularly hard to bear; but it was doubtless a much severer test of the noble missionary's character when, the matter being referred to Bombay, a high Government official sent the long-remembered message, "Tell "Mr. Beynon to mind his own business." To him, however, it was not his business only, but God's business; and, since he persistently, yet wisely, worked on in his name and his strength, all immoral practices in connection with religious festivals were at length put down throughout the Bombay Presidency, mainly through his exertions.

Mr. Beynon recognized the important place that schools occupy in missionary enterprise, and established and worked diligently in both English and vernacular classes. The English school established by him and his colleague, the Rev. W. Taylor, is believed to have been the first mission school in the Presidency outside of the city of Bombay itself. To perpetuate his memory, a scholarship was founded by donations made by residents of Belgaum and others at his leaving in 1870, and is awarded by competition to scholars of the school. Female education in the district owes its origin to him. He found time to write tracts in Canarese, in which language he was for some years an Examiner for the Bombay University, which elected him a Fellow in 1865.

Mr. Beynon was first and chiefly a missionary to the heathen, but throughout his whole career he did all that time and his opportunities would allow for the European and other residents of Belgaum. He built a neat chapel for English services, and here he and his successors have for many years acted as Presbyterian chaplains to those residents of the station who are not members of the English Church.

In 1870 Mr. Beynon visited England to seek alleviation of his failing sight, but obtained little relief. He returned to India in the following year, but his health was so far broken that he was never again able to take an active part in the work of the Mission. His interest, however, never failed; he was always ready to listen to the experience and difficulties of his successors, and give his advice and help—indeed, no words can describe his loving and paternal sympathy with his young colleagues. The last year showed unmistakable signs of increasing weakness, though his general health retained its wonderful vigor until the short illness which closed his long and honorable life. From the commencement of this illness he had a strong presentiment that his end was near. Shortly before his death he said, "I think the Lord is calling me home"; and assuredly he has done so. He died on February 5th, 1878, in perfect peace, and full of faith and hope. He was universally esteemed, and by those who knew him best is believed never to have had an enemy. His character was especially marked by gentleness, forbearance, tenderness and love. In his work he was earnest, persevering and hopeful. If, as we believe, the practical

exemplification of Christianity is the most powerful means for the conversion of the heathen, Mr. Beynon's life must have been of inestimable value.

Rev. Joseph Getchell Binney, d.d., was a native of Boston, u.s. He was born in December, 1807, and was but a boy of four or five years when Judson sailed from America to lay the foundation-stones of American missions in the East, and especially of that Burman church to whose service Binney was afterwards to consecrate his life and energies. Feeble health in his early manhood prevented him from passing through a regular course of professional study; yet the defect must have been quickly supplied by private reading, for at the age of twenty-three he was licensed to preach, and soon became the pastor of a Baptist church in Massachusetts. He removed ere long to the south, and was for seven years pastor of a church in Savannah. In 1843 he came to Burma. His work was to found a Theological School for the Karens.

He sailed from America November 18, 1843, and reached Maulmein April 6, 1844. After a year spent in the study of the Karen language, Mr. Binney opened the Karen Theological School, May 28, 1845, at a place called Newton, in the vicinity of Maulmein. He was compelled to leave Burma in April, 1850, in consequence of Mrs. Binney's ill-health, and reached the United States in September following.

In the summer of 1858, having spent the interval in pastoral and educational work, Dr. Binney was re-appointed a missionary, and designated to the charge of the Karen Seminary, which since his retirement in 1850 had been in charge of Dr. Wade.

He sailed again for Burma, October 27, 1858, and the next spring found him again at his post. He removed the institution to Rangoon, as a compound and buildings in that city had been provided for its accommodation. From May, 1859, till November, 1875, he remained at his post without interruption, devoting himself with all the energy of his nature to the preparation of young men for the work of evangelists and teachers. During this period of nearly sixteen years, he felt the need of a collegiate institution for the benefit of the Karen people, and he frequently pressed the subject on the attention of his Society. When at length the Executive Committee sanctioned the plan of such an institution, it devolved on Dr. Binney to lay the foundations and to open the school. The first session was opened on the 28th of May, 1872, with three native teachers and seventeen students.

Dr. Binney was attacked by partial paralysis in 1874, from which he recovered so far as to enable him to go on again with his work. But a recurrence of the trouble in the autumn of 1875 admonished him that he must have a change and rest. Accordingly he left Rangoon, and spending the winter of 1875-76 in Italy went to America the following summer. During the year after his arrival there, his health so far improved that he desired to return to Burma, hoping to be able to complete some Karen text-books and get them through the press before he was called hence. Accordingly he sailed from New York on the 6th of October last, but died on ship-board in the Indian Ocean, eight days before the ship reached Rangoon.

Dr. Binney was a man of marked ability, great industry, large culture, aptness to teach, and celebrity as a preacher. His work in the mission field was invaluable, and his name will long be treasured among the heroes of missionary annals.

The *Baptist Missionary Magazine*, from whose pages the foregoing particulars have been taken, adds to its account of his life a report of a memorial service held at Rangoon on the 9th of December last. An extract from an address then made by a native preacher, Rev. Sau Tay, will be of interest :—

"Our revered teacher, though a man of the very best feelings, was never very sociable or familiar. He guarded well his lips, and was sober and dignified in his demeanor, and his presence commanded respect. It was natural and easy to honor him. He did not speak at random, but he talked much when he had anything important to say; and people remembered his words, and it was well to do so. He was both wise and truthful. If he said a thing we never doubted him; and if he led us to expect anything, it was to us as if fulfilled. We always implicitly trusted him. He was also a man of a large heart; and his sympathies and plans were by no means confined to the Karens. Among his last acts he devised for the good of Burmans as well. His pupils were accustomed to call him a 'just and true man,' and even the heathen Burmans, who had a great deal of intercourse with him in working for him, were accustomed to call him by that appellation.

"Our teacher has no grave. In this respect he is like Elias and Moses and Judson. We cannot understand God's purposes, but we know he makes no mistakes. Is it that too much respect might have been paid to the grave? Perhaps so. But there was probably a better reason. I think the Lord permitted him to become an example for us, who have been his pupils and children, even in his death. Our teacher followed Christ's example to the last, and did not count his life dear unto himself. Shall we not imitate this example? If he did not shrink from duty to save life, shall we allow anything to come between us and a faithful doing of our Master's work?

"And these labors and self-denials of our beloved teacher were greatly approved and blessed of God. Multitudes of preachers and teachers have been raised up in consequence. His work will never die. These are his living epistles in every part of our country. They are the pillars of our churches throughout Burma, and in this we rejoice greatly."

Dr. Binney died on board the steamer *Amarapoora*, November 26, 1877, in Lat. 8° 32′ N., and Long. 64° 54′ E.; he was buried at sea, about three days' sail west of the island of Ceylon. Dr. Judson was buried east of the same island.

Art. IX.—BOOK NOTICES.

Among the Turks.—By Cyrus Hamlin. London: Sampson Low, Marston, Searle, and Rivington. 1878. pp. 378, 8vo.

This book is a little of everything. It is not exactly a history of Turkey, it is not exactly a history of Protestant Turkish missions, it is not exactly a treatise on missionary policy, it is not exactly an autobiography, it is not exactly a commentary on Musalman law, but it is a little of all, and a good deal more besides. We have seldom read a more entertaining book, or one which, in spite of a diversity of character at first sight fatal to anything like unity of purpose, yet left such clear impressions on the mind. The book is full of skillfully drawn pictures of life and manners "among "the Turks," and one rises from its perusal feeling as if he had himself seen the sights of Constantinople, and mingled with its people on the streets and in their homes, and learned from observation the peculiarities of life under the rule of the Sultan. Its picturesqueness and vividness constitute the great charm and value of the book. Dr. Cyrus Hamlin was one of the earliest American missionaries in Constantinople. From the first his work was principally educational. A man of remarkable shrewdness and keenness of observation, he soon succeeded in working his way into the social life of the people among whom his lot was cast. A man of unbounded ingenuity, he was able to plan and set in operation many devices for the assistance of poor Christians thrown by their conversion out of employment. He taught his young men to make stoves and rat-traps. He devised a washing apparatus which effectually cleaned the soiled and bloody garments brought from the field of Inkerman, which no washerwomen could be hired to touch. The profits built churches. He started a steam bakery, which gave work to poor Christians, made the best bread in Constantinople, furnished funds for church-building and for the purchase of a site at Kharput, where "Armenia College" now stands,—or is to stand,—and eventually resulted in the foundation of Robert College—one of the institutions of Constantinople! The way of it was this:—at the time of the Crimean War, the contract for furnishing bread to the hospitals at Scutari, opposite the city, was given to Dr. Hamlin's bakery. One day Mr. Robert, a wealthy merchant of New York, saw a boat-load of very fine bread crossing the Bosphorus; it excited his wonder and led to inquiry. He was introduced to Dr. Hamlin, and this was the beginning of an acquaintance out of which grew Robert College.

The history of Robert College, with which Dr. Hamlin's name will ever be associated, is instructive. In the year 1854 a Deputation from the American Board—Dr. Hamlin's Society—visited India to see how their missions were getting on. The result of that visit was a reversal of the policy up to that time followed by the Indian missions of the American Board on the subject of education,—a step which we consider wrong in principle, and whose results we regard as disastrous. The Deputation next went to Turkey, and undertook the same course of well-intentioned mischief there. Dr. Hamlin had spent all his missionary life in teaching. He was fully persuaded of the necessity of a thorough education, and was even such a heretic as to believe that a little

English need not necessarily ruin the soul of a native Christian. He declined to give up, at the bidding of theorists from Boston, the cherished convictions of a lifetime, to which long years of careful observation and wide experience had brought him. Just at that time Mr. Robert formed his acquaintance with Dr. Hamlin, which, as we have already seen, resulted in his offer to endow a Christian college at Constantinople. Dr. Hamlin accepted his offer to manage the new college, although to do so was to leave the service of the Board in connection with which his whole missionary life had been spent. But he was already prepared to take that step in consequence of the action of the Deputation with reference to the educational question. He accordingly became the President of Robert College. His success in that position has been wonderful. We cannot follow the history of this College from its small beginning to the influential position which it now occupies. But we must notice how completely time has justified Dr. Hamlin, and set the seal of its condemnation on the views of the Deputation of 1855. Dr. Hamlin twenty-three years ago was obliged to sunder his connection with his Society because it would not permit the existence of institutions of learning like that which he wished to see established. Now Robert College is the model after which this same Society, in that very field, is patterning its own colleges, in direct connection with itself, and managed by its own missionaries. Surely never was a theory so completely upset by a few years of practical working as the theory of the Deputation sent out by the American Board in 1854-55. In the Indian missions of the Board the same result is working itself out—less rapidly, perhaps, but we believe none the less certainly, than in Turkey.

We would gladly give our readers a few morsels to whet their appetite for this most readable book. But the only quotation we could make which would be satisfactory would embrace the whole volume, so we forbear. We can only say—read it.

One statement we must notice to controvert. Speaking of Musalman converts Dr. Hamlin says that in connection with the Turkish missions—which are in fact missions to the Oriental Churches, and only indirectly to the Musalmans—there have been probably some fifty conversions of Muhammadans. And he adds:—"It is more than have occurred in all "other lands,—Russian, English, Dutch,—where many millions of Moslems "are under Christian Governments." We are sure this statement must be erroneous. There are many more than fifty Musalman converts in India alone—unless we are very much mistaken. This is probably a mere slip of the pen; it cannot be fact, and we do not believe it was intended for such.

THE MISSIONARY CHURCH OF ENGLAND.—Six Sermons preached at St. James', Piccadilly, on Sunday afternoons after Easter, 1877. London: Society for Promoting Christian Knowledge.

Such is the title of an excellent little volume just published by the Society for Promoting Christian Knowledge. It contains six sermons by as many dignitaries and clergymen of the Church of England, preached at the request of the Rector in the Church of St. James, Piccadilly. The idea is a capital one—to have such men as the two Archbishops; the Bishop of Lichfield; the Rev. F. Pigou, M.A.; the Rev. W. D. Maclagan,

M.A.; and the Rev. G. F. Maclear, D.D., all preaching in succession on the work of their Church in foreign parts, stirring up their hearers and (what is perhaps not less necessary) their brother-clergymen to take a similarly intelligent interest in what is being done for Christ beyond their own parishes. The Church of England's "missionary duty"; her "obligations and opportunities"; her "successes and encouragements"; her "deficiencies and shortcomings," indicate, as titles do, the contents of the discourses; and the style is, as might be expected, tasteful and effective.

We do not think that the book is faultless. It has, like most other things, its blemishes. For instance, the Archbishop of Canterbury has thought it needful to offer something very like an apology (we use the word in its primary sense) for the title of this book. He would meet the objection which questions whether the Church of England is theoretically and constitutionally—what nobody denies that it is practically—a missionary Church. Now, whatever may be thought of that, we cannot admit that the Archbishop has made out more than this—the two English missionary societies, though of the Church, are not in it; and the Ceylon case affords a curious illustration. Another flaw that non-Episcopal readers might notice is the extravagant laudation which Mr. Maclagan bestows on the formularies and worship of the Church he serves. In spite of blemishes, however, such as those we have mentioned, we still think the book excellent, and must give one or two extracts to let it speak for itself.

"We are told," says the Bishop of Lichfield, "that there is work enough "to be done in England, that we have heathens at our own doors. Most "true; but the way to convert the heathens at home is not by neglecting "the heathens abroad. This limitation of our love is in itself un-Christian. "We must follow Christ in his love for them that are afar off, as well as "for them that are nigh." . . . "A sorrow, more felt because more "near at home, is that which springs from our own unhappy divisions. "It is not for me to say who is right or who is wrong. But I venture to "say that if we cared more for the Gentile world, we should quarrel less "about our differences at home." . . . "The will of Christ must be "the measure of our obedience, for the work which he has given us is to "convert the world."

With reference to the demand for visible results, and the unwarrantable impatience which in many minds is due to their absence, Mr. Pigou has some seasonable words. After speaking of the divine command as the authority and sanction for mission work, he says:—

"I have now to point out to you that we are not to be spurred on by success or discouraged by failure, as if success were to be the only stimulus to missionary zeal, or as if failure were to be an excuse for relaxing in our efforts to evangelize. The plain duty is enforced without any pledge being given of unfailing success, or without any qualification which would justify neglect of the duty, on the ground of apparently barren or inadequate results.

"It has become so much the habit to estimate missions by results, flippantly to calculate the cost of the individual convert; to compare the income and expenditure of our great societies with what so large a sum of money ought, as we suppose, to produce, that we forget that while such efforts—reaching to the remotest parts of the habitable globe—cannot be attempted without considerable expenditure, the work in view is wholly different from any other in which human instrumentality is actively employed. The work of our missionary societies is distinctly spiritual; it is not colonization, it is not commercial enterprise, it is not

monetary speculation. The work is purely spiritual; and the results rest in the end with God. The money contributed in support of our societies is not contributed with an eye to such profit as an equal sum contributed to an undertaking less purely spiritual might not unreasonably be expected to return. The souls of men can be represented by no money value. They are beyond all price. Calculate the price of a convert and, costly as it may seem to those who can bring themselves to take so low a view of missionary work, what is that cost, balanced in the scales of the sanctuary? We may safely shelter ourselves under our Saviour's estimate, 'What shall a man give in exchange for his soul?' We come, moreover, to speak as if conversion must follow on the preaching of the Word, and as if missionaries were almost wholly responsible for the results of their labors. They are but instruments in higher hands, carrying out God's purposes, doing His bidding, obeying His will, proclaiming His Gospel to ears willing to receive it."

We might multiply passages worthy of quotation, but we must forbear. The last two discourses are very good indeed, but we cannot quote from them. We shall conclude with a passage from Mr. Maclagan's sermon, with reference to "the formularies, the liturgy, the articles of our own "Church":—

"Take, for instance, the case of India. Is it reasonable to suppose that all the arrangements, the services, the theological statements which are in harmony with the character and the history of our own country, and of our own age, should necessarily be suited to the requirements of a country so distinct and different from our own in every particular? Is it enough to translate into their language our Offices just as they are? Is there not a good deal in our Book of Common Prayer which is foreign to the habits of thought and the religious tendencies both of the Muhammadan and the Hindu? And, on the other hand, is there not much which might be added to our services to give expression to the religious longings and aspirations of a people so differently constituted and circumstanced from ourselves? Every nation has something to give to the Catholic Church as well as to receive in the matter of faith and of worship. The body of Christ, as St. Paul reminds us in our text, is 'compacted by that which every joint supplieth.' And the Church at large would certainly be the loser if no new forms of worship, no new aspects of truth, were added to the Catholic treasury of faith and devotion. We have been too long contented to think only of extending the English Church into other countries, instead of planting in each country its own proper branch of the Church of Christ. We want an Indian Church for India, an African Church for Africa. Churches with 'one Lord, one faith, one baptism'; but diverse in their modes of theological thought, and in the character of their public worship; diversities of operation, but the same spirit; races with not only their own mother-tongue, but with their own spiritual language, speaking to God and of God in their own way, and according to their own necessities and desires. To impose upon them exactly our own expressions, to present the truth from our own special standpoint, would be to perpetuate what might be called the exotic character of the religion which we teach, and to hinder it from ever becoming in any real sense the religion of the people themselves. Take, for instance, the Thirty-nine Articles in their relation, say, to the Indian Church. How perplexing as well as unedifying to the Hindu mind would some of them appear! On the other hand, new Articles would very possibly be needed in every native church to meet the peculiar errors which might be prevalent among the people, or to guard them against special temptations to which they might be exposed. As for instance in the Church of India, an Article denouncing the principle of caste, or condemning the practice of polygamy, or distinguishing between the reputed Avatars of Vishnu and the Incarnation of our Blessed Lord.

"It might at first sight seem that such diversities as these would scarcely consist with the unity of the Church; but, in truth, it would only be unity in diversity. The creeds of the Church would be everywhere accepted, the sacraments everywhere administered, the Gospel everywhere proclaimed. And the unity of the Catholic Church would be no more impaired by the diversity of usages, of formularies, or of articles, than the unity of the human race is lost in difference of language, of dress

and of customs in different parts of the world. This is a view of the question to which we must become reconciled if our missionary work is really to prosper. The longer established our mission churches may have been, the more they will need the application of this principle. In every country the church must be truly a native church if it is to become the church of the people. The necessities of the case might often indeed require that for a long time English ritual and English formularies should be retained in use until the work had made some progress; until the people themselves had been able to consider what their own requirements were, either in articles of religion or in details of ritual. The ultimate object would always be to leave the church with its own special characteristics corresponding to its circumstances and its wants; a church with native members, native ministers, and eventually a native bishop, worshipping after its own fashion and governed by its own laws. Nor is there any practical difficulty in the way. The Act of Uniformity has, happily, no force in foreign lands; it is essentially English, and is limited in its operation to England alone. But it is well worthy of early consideration by the heads of the Church how some greater liberty and elasticity might be secured to missionary churches according to their several necessities, so as to enable them to hear and to speak, not only in their own tongues, but in their own way, the wonderful works of God."

We commend these wise thoughts to the careful consideration of our readers, and if the presentation of these extracts induce any to peruse the book itself, they will have no reason, we think, to regret their time and trouble.

The Hindoo Pilgrims. By M. A. Sherring, M.A., LL.B. London: Trübner & Co., 1878, pp. 125, 8vo.

Mr. Sherring is the well known author of several very valuable works on Indian subjects. His last work, the *History of Protestant Missions in India*, has made his name widely known in this country as well as in England. He has not added to his literary reputation by writing the poetical work now before us. It would have been better had he stuck to plain honest prose. The object of the *Hindoo Pilgrims* is to "portray the "life of a band of pilgrims on their long journeyings to several of their "most sacred places of pilgrimage." For writing such a narrative Mr. Sherring's long residence at Benares, where he was brought into contact with Hindu pilgrims from all parts of the country, has given him the necessary familiarity with their life and habits. The book is a sort of Indian *Canterbury Tales*. Mr. Sherring's pilgrims relate, as they sit by their camp fires in the evening, long stories of Indian heroes and their mighty deeds. A good deal of interesting matter is thus communicated to the reader, which is none the less valuable in spite of the lame verses in which truth compels us to say it is embodied.

Anatomy, Human and Comparative. Prepared expressly for translation into the Marathi Language, and designed for the use of schools and students in Western India, by Rev. Henry J. Bruce, of the American Marathi Mission. Satara. Printed on the Columbian Press. 1877. pp. 264, 12mo.

It is not every missionary that can write a book and have it printed by his own children, with his assistance, in his own house. Yet this is what Mr. Bruce has done, and the result is the exceedingly neat and attractive volume before us. The book was "set up" by Mr. Bruce's children—

"a boy of thirteen, and a girl of eleven years of age." The printing was done on a small amateur press which Mr. Bruce owns. The press work is remarkably clear, and the volume is almost—if not entirely—free from press mistakes, such as are so very common in works printed here in India. The illustrations with which the book abounds, and which add much to its value, have been printed remarkably well; some of the illustrations, we may add,—not, of course, the more elaborate,—were engraved by Mr. Bruce himself. The title of the work is a somewhat unfortunate one, for the book can in no sense be regarded as one on Anatomy, either human or comparative. In the part which takes up Osteology there is little more than an enumeration of the bones of the human body, and there is no attempt to do more than name the muscles, whilst the nerves, excepting the cranial nerves, receive even less attention. The book is really a general outline of Physiology rather than an Anatomy, and some such title would have been more appropriate than the one chosen.

In subdividing the animal kingdom the old, and nearly obsolete, classification is used. No place is given to the *Protozoa*, a sub-kingdom to which zoologists have devoted much attention in recent years.

Considerable space is allotted to the consideration of the special senses, in the elucidation of which great assistance is rendered by excellent illustrations. Those are best which are given in treating of *sight*.

In the description of the process of digestion there is a want of clearness which is sure to lead to confusion. From reading over the chapter one would get the idea that the gastric juice is the only active solvent of food. The special action of saliva, of the bile, and of the pancreatic juices, is not referred to at all, and it is only in the chapter on Secretions and Excretions that the omission is supplied. Then as to the action of the gastric juice in different animals statements are made which are likely to mislead. In the class of ruminant animals the fluid portion of the food and the soluble saccharine and other matters are absorbed before reaching the fourth chamber of the complex stomach. It is only the *albuminoid* portion of the food that comes so far, and the gastric juice acts upon it just as the gastric juice acts on the albuminoid food in the human stomach.

Physiologists will be astonished to learn that "the process by which "animal heat is produced is not satisfactorily known." In the chapter on Respiration and Circulation, which are treated together, a little more information is wanted regarding the part played by oxygen and carbonic dioxide gases.

The preface states distinctly that the book has been specially prepared for translation into Marathi. It would be too expensive, and too general in its treatment of the subjects taken up, to compete with numerous English scientific primers and manuals which are now in the field. Its translation into Marathi, however, opens up a new field of usefulness for the book. It contains a great deal of information, and the practical observations are sensible and instructive. Many of the illustrations are of a high class, though some, as the one of human blood cells, are below the mark. We believe that Government has ordered over a thousand copies of the Marathi version, which shows that the book has already made a position for itself, and we wish it all success.

Minor Notices.

We must beg the pardon of Rev. Mr. Hooper, of Lahore, for neglecting, when preparing the Book Notices for our last Number, his *Seven Lectures on Great Truths*. Such subjects as sin and guilt, the removal of sin, and the sinless Saviour from sin, are treated in the course of the lectures. They were intended for that class of educated natives who have left Hinduism and embraced nothing else ; Mr. Hooper's style is so attractive, and his manner so conciliatory, that we wish his lectures could be very widely circulated among the class for whom they were written. They are published by the Panjab Religious Book Society at Lahore.—The recent visit to Bombay of Babu Pratap Chandra Muzumdar, and the lectures he delivered there, suggested to Rev. G. R. Navalkar, of the Scotch Free Church Mission, the plan of publishing a little tract entitled *Thoughts on Idolatry*, in which the modern arguments adduced in defence of the religious use of images are refuted.—*The True Dignity of the Christian Ministry* is a sermon, posthumously published, by the late Dr. Warren, of the American Presbyterian Mission in North India. It was read at the opening of the Synod of India last December—where it was to have been preached by its author had he lived.—We are glad to see that the monthly issues of the *Saddarshana-Chintanika*, or Studies in Indian Philosophy, are so well kept up The series has now reached its 15th Number, we believe. It is an important work, and we hope may be carried on to a successful conclusion.—The introductory address to the New College Missionary Society by Rev. William Miller, of Madras, has been issued in pamphlet form, and also, we believe, in one or more of the current periodicals. It is entitled *Opportunity the Authoritative Guide of the Church*—a thought which Mr. Miller well works out, and which is sure to receive the very cordial assent of all Christians.—*Christianity and Hinduism* is the title of an address delivered in America by Rev. Mr. Wynkoop, formerly of Allahabad. The address considers especially the obstacles to the progress of the Gospel in India derived from Hinduism as a religious system.—Rev. R. G. Wilder, late of Kolhapur, Western India, now of Princeton, New Jersey, U.S., has started the *Missionary Review*, a bi-monthly journal, devoted to missionary subjects. Two numbers have reached us. The first was not particularly interesting ; the second shows a decided advance upon its predecessor—a very favorable symptom ; and, judging from this second Number, we do not think Mr. Wilder's periodical stands in any great danger of dullness. We must notice one paragraph in this second Number more particularly. On page 92 we find an extract from a correspondent's letter giving his impressions of the then recent railway strikes in the United States—one of which was that the salaries of the chief officers of the companies ought to be reduced as well as those of the employees if retrenchment was found necessary at all. On this Mr. Wilder writes as follows :—

"Will 'T. L. C.' [the correspondent] re-read the pages on 'Retrenchment 'as it is felt Abroad,' and 'Noteworthy Facts,' in the *Missionary Herald* of March and April, 1876 ; weigh deliberately the meagre salaries and heavy debts of the missionaries, their old coats worn six times across the ocean by different missionaries, and some of them turned and made over for missionaries' sons to wear to America *en route* to college, as detailed in the said *Heralds ;* and then, after

giving special attention to the deliberate statement of the secretaries that 'reduc- 'tions of five or ten per cent. were made this year on the salaries' of the missionaries, favor us with his impressions of the character of this act, and of the intelligence of the missionaries who submit to it, while these same secretaries, living in all the enjoyments and luxuries of Christendom, and on salaries each three or four times that of their missionary, inform us of no reduction whatever in their own salaries? Is there not quite as much occasion for 'impressions' here as in case of the railway strikes?"

This paragraph has reference to the action of the American Board, the Society which publishes the *Missionary Herald* above spoken of, in reducing, under circumstances of severe pecuniary difficulties, the salaries of a few of their missionaries for 1876—not of all the missionaries, as the wording of the extract implies.

We regret very much the tone of the reply, no less than its substance. It contains such misstatements as seriously to vitiate its argument. It must have been written in ignorance of the facts in the case. The reduction of ten (in some cases five) per cent. in the salaries of missionaries of which it speaks affected the missionaries of the American Board in India and one or two other mission fields—and among others the writer of these lines. We consider it to have been a mistake; so —we have reason to believe—the Committee of the Board do now. Yet we do not propose to see the Committee and Secretaries unjustly attacked without speaking a word in their defence. To begin with, the missionaries accepted the reduction; had they not done so, it would not have been enforced. In the second place, the reduction made in 1876 was made up, and more than made up, in 1877. In the third place the salaries of the Secretaries of the Board are *not* "three or four times that of "their missionary," as Mr. Wilder wrongly states; we have not the figures before us, but we believe that it would be a rather large statement to say that the Secretaries' salaries are, in actual amount, twice those of the missionaries—while if we estimate them by the actual expense of living they will be found, we imagine, to be just about the same. But even if they are twice as great, we see no cause for grumbling or criticism. And finally, although the Secretaries of the American Board did not trumpet the fact abroad,—a thing to which, as humble Christian men, they were rather averse,—we understand that they *did* make a reduction in their own salaries considerably larger than that which they made in the salaries of the missionaries. This little fact, we believe, leaked out at the last Annual Meeting of the Board, and it is very strange that so bright a man as Mr. Wilder did not get hold of it.

We had marked another of Mr. Wilder's paragraphs for criticism and correction, but have said enough.

We are glad to see that Mr. Higginbotham, of Higginbotham & Co., the well known publishers of Madras, is about to bring out a supplement to the second edition of *Men whom India has known*. It is to embrace brief records of men who have left India or died from 1874 up to the end of 1877. We shall hope to notice the work on its appearance.

Reports received.

We beg to acknowledge with thanks the receipt of the following Reports; we are unable at the present time to do more than merely acknowledge them :—

Tenth Report of the Punjab Religious Book Society, in connexion with the Religious Tract Society, 1877.

Tenth Report of the Punjab Auxiliary Bible Society, 1877.

A Native Church for the Natives of India; giving an account of the Second Meeting of the Punjab C. M. S., 1877.

St. John's Divinity School, Report, 1877.

Work amongst Lepers in India.

The Annual Report of the Sindh Mission of the Church Missionary Society, 1877.

Report for the year 1877, and Minutes of the Fourteenth Annual Session of the North India Conference of the Methodist Episcopal Church.

Report of the Secundra Church Mission Orphanage for 1877.

Report of the Mirzapore and Singrowlee Missions of the London Missionary Society for the year 1877.

Proceedings of the First Council of the Indian Presbyterian Alliance, 1877.

Christian Vernacular Education Society for India, Bombay Branch, 1877.

Report of the Bombay Auxiliary to the British and Foreign Bible Society for 1877.

Report of the Bangalore Tract and Book Society, 1877.

Report of the Bangalore Bible Society, an Auxiliary of the British and Foreign Bible Society, for the year 1877.

Twenty-first Annual Report of the Colportage Operations carried on in connection with the Madras Auxiliary Bible Society, 1877.

Report of Work among the Educated Classes, Madras, in connection with the London Missionary Society, 1877.

Annual Report of the Trevandrum Mission District, Travancore, in connection with the London Missionary Society, 1877.

Annual Report of the Quilon Mission District, Travancore, in connection with the London Missionary Society, 1877.

Annual Report of the Mission Hospital and Dispensaries, South Travancore, in connection with the London Missionary Society, 1877.

The Sixteenth Annual Report of the Burmah Bible and Tract Society, for the year 1877.

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EDITED BY JAS. BURGESS, M.R.A.S., F.R.G.S.,

MEMBRE DE LA SOCIE'TE' ASIATIQUE, &c.

Archæological Surveyor and Reporter to Government, Bombay; Author of "The Rock-Temples of Elephanta," "The Temples of Satrunjaya," "Views of Architecture and Scenery in Râjputânâ," &c., &c.

FROM the success that has attended the *Indian Antiquary*, the value of the contributions it has been the channel of, and the high appreciation of its utility expressed by many competent judges, the proprietor has been induced again to call the attention of the reading public in India to this Journal.

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This Journal is of special interest to members of the Civil Service, Political Officers, and Scholars, both Native and European. The Volume for 1876 contains 43 full-page illustrations. No pains will be spared to make the *Indian Antiquary* increasingly worthy of the support of its Subscribers, which it counts all over India, Ceylon, Germany, France, Britain, America, &c.

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